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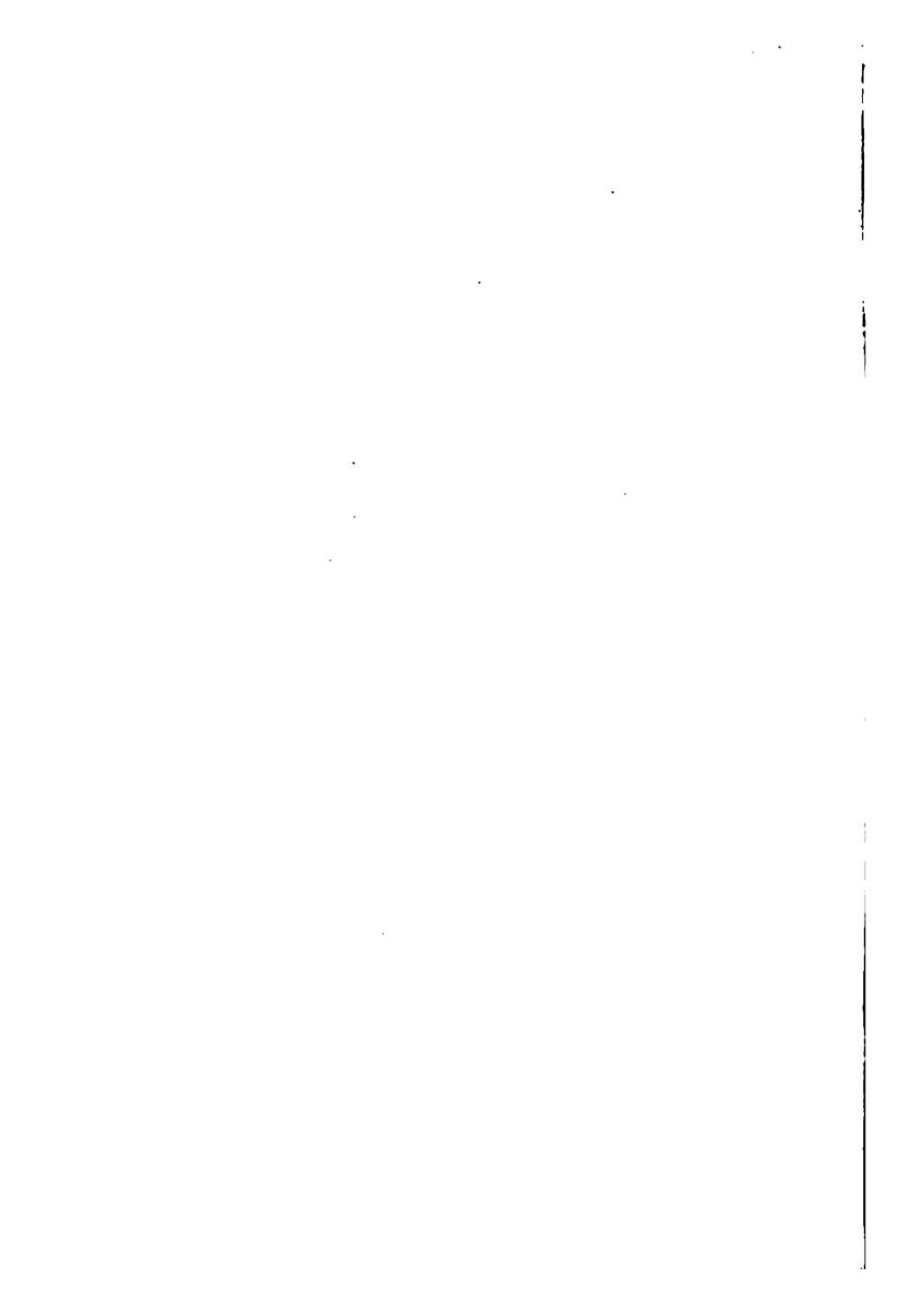
ANABASIS OF XENOPHON

BOOK V.

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WITH ENGLISH NOTES

BY

ALFRED PRETOR, M.A.

FELLOW OF ST CATHARINE'S COLLEGE, CAMBRIDGE;
EDITOR OF PERSIUS AND CICERO AD ATTICUM BOOK I.
WITH NOTES, FOR THE USE OF SCHOOLS.



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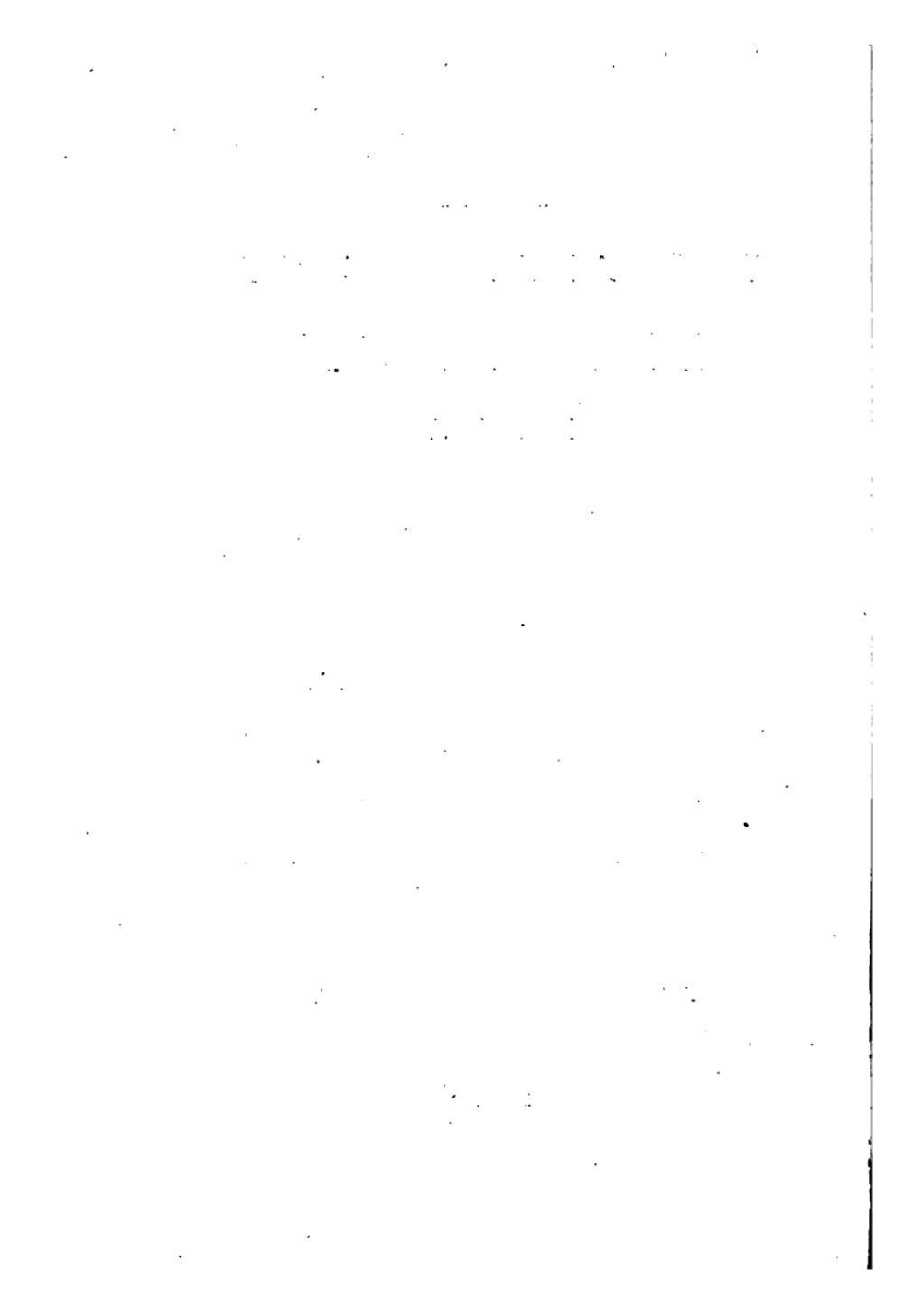
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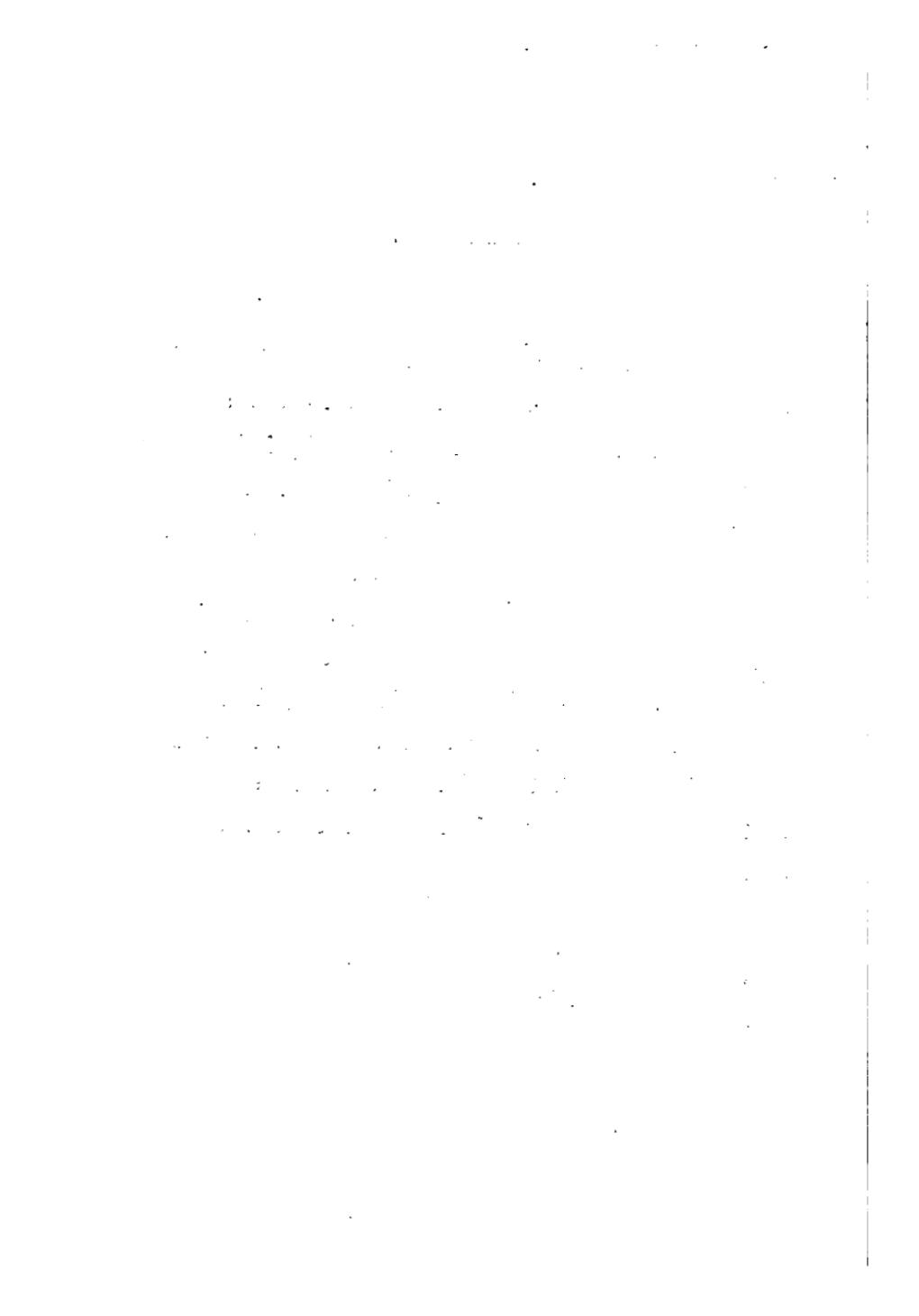
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P R E F A C E.

IN preparing an edition of the present book of the Anabasis, I have had recourse to the same authorities as before, while I am especially indebted to the admirable commentary of Kühner. It was my intention to have added to the notes on this occasion some general remarks on the life and character and writings of Xenophon, together with a map shewing the probable course taken by the Expedition. On consideration, however, I have decided to postpone any such additions for the present in the hope that I may soon be enabled to treat these questions in reference to the work as a whole.

ST CATHARINE'S COLLEGE,
October, 1876.



ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ.

Ε'.

CAPUT I.

1. "Οσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἐλληνες, καὶ ἐν τῇ πορείᾳ τῇ μέχρις ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ, καὶ ώς εἰς Τραπεζοῦντα, πόλιν Ἐλληνίδα, ἀφίκουντο, καὶ ώς ἀπέθυσαν ἀ εὗξαντο σωτήρια θύσειν, ἔνθα πρώτον εἰς φιλίαν γῆν ἀφίκουντο, ἐν τῷ πρόσθιν λόγῳ δεδήλωται. 2. Ἐκ δὲ τούτου ξυνελθόντες ἐβουλεύοντο περὶ τῆς λοιπῆς πορείας· ἀνέστη δὲ πρώτος Ἀντιλέων Θούριος καὶ ἔλεξεν ὡδε· Ἐγὼ μὲν τοίνυν, ἔφη, ὡς ἄνδρες, ἀπείρηκα ἥδη ξυσκευαζόμενος καὶ βαδίζων καὶ τρέχων καὶ τὰ ὅπλα φέρων καὶ ἐν τάξει ἵων καὶ φυλακὰς φυλάττων καὶ μαχόμενος, ἐπιθυμῶ δὲ ἥδη παυσάμενος τούτων τῶν πόνων, ἐπεὶ θάλατταν ἔχομεν, πλεῖν τὸ λοιπὸν καὶ ἐκταθεῖς, ὃσπερ Ὁδυσσεύς, [καθεύδων] ἀφικέσθαι εἰς τὴν Ἐλλάδα. 3. Ταῦτα ἀκούσαντες οἱ στρατιῶται ἀνεθορύβησαν, ώς εὐ λέγοι· καὶ ἄλλος ταῦτα ἔλεγε, καὶ πάντες οἱ παρόντες. Ἐπειτα δὲ Χειρίσοφος ἀνέστη

καὶ εἰπεν ὡδε· 4. Φίλος μοὶ ἐστιν, ὁ ἄνδρες, Ἐναξίβιος,
ναναρχῶν δὲ καὶ τυγχάνει. Ἡν οὖν πέμψητέ με, οἴομαι
ἄν ἐλθεῖν καὶ τριήρεις ἔχων καὶ πλοῖα τὰ ἡμᾶς ἀξοντα·
ύμεν δέ, εἴπερ πλεῖν βούλεσθε, περιμένετε, ἔστ’ ἀν ἐγώ
ἔλθω· ἥξω δὲ ταχέως. Ἀκούσαντες ταῦτα οἱ στρα-
τιῶται ἤσθησάν τε καὶ ἐψηφίσαντο πλεῖν αὐτὸν ὡς
τάχιστα.

5. Μετὰ τοῦτον Ξενοφῶν ἀνέστη καὶ ἔλεξεν ὡδε·
Χειρίσοφος μὲν δὲ ἐπὶ πλοῖα στέλλεται, ἡμένς δὲ
ἀναμενοῦμεν. Ὅσα μοι οὖν δοκεῖ καιρὸς εἶναι ποιεῦν
ἐν τῷ μονῇ, ταῦτα ἐρῶ. 6. Πρῶτον μὲν τὰ ἐπιτήδεια
δεῖ πορίζεσθαι ἐκ τῆς πολεμίας· οὕτε γάρ ἀγορά ἐστιν
ἰκανή, οὕτε ὅτου ὠνησόμεθα εὑπορία, εἰ μὴ ὀλίγοις τισίν
ἡ δὲ χώρα πολεμίᾳ· κίνδυνος οὖν πολλοὺς ἀπόλλυσθαι,
ἥν ἀμελῶς τε καὶ ἀφυλάκτως πορεύησθε ἐπὶ τὰ ἐπι-
τήδεια. 7. Ἄλλα μοι δοκεῖ σὺν προνομαῖς λαμβάνειν
τὰ ἐπιτήδεια, ἄλλως δὲ μὴ πλανᾶσθαι, ὡς σώζοσθε,
ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. Ἐδοξε ταῦτα. 8. Ἐτι
τοίνυν ἀκούσατε καὶ τάδε· Ἐπὶ λείαν γάρ ὑμῶν ἐκ-
πορεύσονται τινες· οἴομαι οὖν βέλτιστον εἶναι ἡμῖν
εἰπεῖν τὸν μέλλοντα ἔξιέναι, φράξειν δὲ καὶ ὅποι, ἵνα
καὶ τὸ πλῆθος εἰδῶμεν τῶν ἔξιόντων καὶ τῶν μενόντων,
καὶ ξυμπαρασκευάζωμεν, ἐάν τι δέῃ, καν βοηθῆσαι τισι
καιρὸς ἥ, εἰδῶμεν, ὅποι δεήσει βοηθεῖν, καὶ ἐάν τις τῶν
ἀπειροτέρων ἐγχειρῆ ποι, ξυμβουλεύωμεν, πειρώμενοι
εἰδέναι τὴν δύναμιν, ἐφ’ οὓς ἀν ἴωσιν. 9. Ἐδοξε καὶ
ταῦτα. Ἐννοείτε δὲ καὶ τόδε, ἔφη. Σχολὴ τοὺς πο-
λεμίοις λητεῖσθαι· καὶ δικαίως ἡμῖν ἐπιβουλεύουσιν·
ἔχομεν γάρ τὰ ἐκείνων ὑπερκάθηται δὲ ἡμῶν. Φύ-
λακας δή μοι δοκεῖ δεῖν περὶ τὸ στρατόπεδον εἶναι· ἐάν
οὖν κατὰ μέρος μερισθέντες φυλάττωμεν καὶ σκοπῶμεν,

ἡττον ἀν δύναιντο ἡμᾶς θηρᾶν οἱ πολέμιοι. 10. Ἐτι τοίνυν ταδε ὁράτε. Εἰ μὲν ἡπιστάμεθα σαφῶς, ὅτι ἡξει πλοῖα Χειρίσοφος ἄγων ἵκανά, οὐδὲν ἀν ἔδει ὥν μέλλω λέγειν· νῦν δ', ἐπεὶ τοῦτο ἄδηλον, δοκεῖ μοι πειρᾶσθαι πλοῖα συμπαρασκευάζειν καὶ αὐτόθεν. Ἡν μὲν γὰρ ἔλθῃ, ὑπαρχόντων ἐνθάδε, ἐν ἀφθονωτέροις πλευσούμεθα· ἐάν δὲ μὴ ἄγγη, τοῖς ἐνθάδε χρησόμεθα. 11. Ὁρῶ δὲ ἐγώ πλοῖα πολλάκις παραπλέοντα· εἰ οὖν αἰτησάμενοι παρὰ Τραπέζουντίων μακρὰ πλοῖα κατάγοιμεν καὶ φυλάττοιμεν αὐτά, τὰ πηδάλια παραλιύμενοι, ἔως ἀν ἵκανά τὰ ἄξοντα γένηται, ἵσως ἀν οὐκ ἀπορήσαιμεν κομιδῆς, οἵας δεόμεθα. 12. Ἐννοήσατε δ', ἔφη, εἰ εἰκὸς καὶ τρέφειν ἀπὸ κοινοῦ, οὓς ἀν κατάγωμεν, ὅσουν ἀν χρόνον ἡμῶν ἔνεκεν μένωσι, καὶ ναῦλον ἔνυθεσθαι, ὅπως ὀφελοῦντες καὶ ὀφελῶνται. Ἐδοξε καὶ ταῦτα. 13. Δοκεῖ τοίνυν μοι, ἔφη, ἡν ἄρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραίνηται, ὅστε ἀρκεῖν πλοῖα, τὰς ὁδούς, ἀς δυσπόρους ἀκούομεν εἶναι, τὰς παρὰ θάλατταν οἰκουμέναις πόλεσιν ἐντελλασθαι ὀδοποιεῖν· πείσονται γὰρ καὶ διὰ τὸ φοβεῖσθαι καὶ διὰ τὸ βούλεσθαι ἡμῶν ἀπαλλαγῆναι.

14. Ἐνταῦθα δὴ ἀνέκραγον, ώς οὐ δέοι ὀδοιπορεῖν. Οἱ δὲ ώς ἔγινω τὴν ἀφροσύνην αὐτῶν, ἐπεψήφισε μὲν οὐδέν, τὰς δὲ πόλεις ἐκούσας ἐπεισεν ὀδοποιεὺν λέγων, ὅτι θάττον ἀπαλλάξονται, ἦν εὔποροι γένωνται αἱ ὁδοὶ. 15. Ἐλαβον δὲ καὶ πεντηκόντορον παρὰ τῶν Τραπέζουντίων, ἢ ἐπέστησαν Δέξιππον Λάκωνα περιοικον. Οὗτος ἀμελήσας τοῦ ξυλλέγειν πλοῖα ἀποδράς φέρετο ἔξω τοῦ Πόντου ἔχων τὴν ναῦν. Οὗτος μὲν οὖν δίκαια ἐπαθεὶς ὑστερον ἐν Θράκῃ γὰρ παρὰ Σεύθη πολυπραγμονῶν τι ἀπέθανεν ὑπὸ Νικάνδρου τοῦ Λάκωνος.

16. Ἔλαβον δὲ καὶ τριακόντορους, ἥ ἐπεστάθη Πολυκράτης Ἀθηναῖος, ὃς ὁπόσα λαμβάνοι πλοῖα κατῆγεν ἐπὶ τὸ στρατόπεδον. Καὶ τὰ μὲν ἀγώγιμα, εἴ τι ἡγούν, ἔξαρούμενοι φύλακας καθίστασαν, ὅπως σῶα εἴη, τοῖς δὲ πλοίοις χρήσαιντο εἰς παραγωγὴν. 17. Ἐν φ' δὲ ταῦτα ἦν, ἐπὶ λείαν ἔξήεσταν οἱ "Ἐλληνες" καὶ οἱ μὲν ἐλάμβανον, οἱ δὲ καὶ οὐ. Κλεαίνετος δὲ ἔξαγαγὼν καὶ τὸν ἑαυτοῦ καὶ ἄλλον λόχον πρὸς χωρίον χαλεπὸν αὐτός τε ἀπέθανε καὶ ἄλλοι πολλοὶ τῶν σὺν αὐτῷ.

CAPUT II.

1. Ἐπεὶ δὲ τὰ ἐπιτήδεια οὐκέτι ἦν λαμβάνειν, ὥστε ἀπαυθημερίζειν ἐπὶ τὸ στρατόπεδον, ἐκ τούτου λαβὼν Ξενοφῶν ἡγεμόνας τῶν Τραπεζούντιων ἔξάγει εἰς Δρίλας τὸ ἥμισυ τοῦ στρατεύματος, τὸ δὲ ἥμισυ κατέλιπε φυλάττειν τὸ στρατόπεδον οἱ γὰρ Κόλχοι, ἅτε ἐκπεπτώκοτες τῶν οἰκιῶν, πολλοὶ ἡσαν ἀθρόοι καὶ ὑπερεκάθηντο ἐπὶ τῶν ἄκρων. 2. Οἱ δὲ Τραπεζούντιοι, ὅπόθεν μὲν τὰ ἐπιτήδεια ῥάδιον ἦν λαβεῖν, οὐκ ἡγούν φίλοι γὰρ αὐτοῖς ἡσαν εἰς τοὺς Δρίλας δὲ προθύμως ἡγούν, ύφ' ὧν κακῶς ἐπασχον, εἰς χωρία τε ὄρειν καὶ δύσβατα καὶ ἀνθρώπους πολεμικωτάτους τῶν ἐν τῷ Πόντῳ.

3. Ἐπει δὲ ἡσαν ἐν τῇ ἄνω χώρᾳ οἱ "Ἐλληνες", ὅποια τῶν χωρίων τοῖς Δρίλαις ἀλώσιμα εἶναι ἐδόκει, ἐμπιπράντες ἀπήγεσαν καὶ οὐδὲν ἦν λαμβάνειν, εἰ μὴ ὃς ἡ βοῦς ἡ ἄλλο τι κτῆνος τὸ πῦρ διαπεφευγός. Ἐν δὲ ἡν χωρίον μητρόπολις αὐτῶν εἰς τοῦτο πάντες ἔνυερδυνήκεσαν. Περὶ δὲ τοῦτο ἦν χαράδρα ἴσχυρῶς βαθεῖα καὶ πρόσοδοι χαλεπαὶ πρὸς τὸ χωρίον. 4. Οἱ δὲ πελτασταὶ προδραμόντες στάδια πέντε ἡ ἔξ τῶν ὄπλιτῶν διαβάντες

τὴν χαράδραν, δρῶντες πρόβατα πολλὰ καὶ ἄλλα χρήματα, προσέβαλλον πρὸς τὸ χωρίον ἔνυεποντο δὲ καὶ δορυφόροι πολλοὶ οἱ ἐπὶ τὰ ἐπιτήδεια ἔξωρμημένοι· ὅστε ἐγένοντο οἱ διαβάντες πλείους ἡ εἰς δισχιλίους ἀνθρώπους. 5. Ἐπεὶ δὲ μαχόμενοι οὐκ ἐδύναντο λαβεῖν τὸ χωρίον, καὶ γὰρ τάφρος ἦν περὶ αὐτὸν εὐρεῖα ἀναβεβλημένη καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς καὶ τύρσεις πυκναὶ ἔνδιναι πεποιημέναι, ἀπίεναι δὴ ἐπεχέρουν· οἱ δὲ ἐπέκειντο αὐτοῖς. 6. Ὡς δὲ οὐκ ἐδύναντο ἀποτρέχειν, ἦν γὰρ ἐφ' ἑνὸς ἡ κατάβασις ἐκ τοῦ χωρίου εἰς τὴν χαράδραν, πέμπουσι πρὸς Ξενοφῶντα· δὲ δὴ ἥγεντο τοῖς ὄπλίταις. 7. Ὁ δὲ ἐλθὼν λέγει, ὅτι ἔστι χωρίον χρημάτων πολλῶν μεστόν· τούτῳ οὔτε λαβεῖν δυνάμεθα· ἴσχυρὸν γάρ ἔστιν· οὔτε ἀπελθεῖν ῥάδιον· μάχονται γὰρ ἐπεξεληλυθότες καὶ ἡ ἄφοδος χαλεπή.

8. Ἀκούσας ταῦτα ὁ Ξενοφῶν προσαγαγὼν πρὸς τὴν χαράδραν τοὺς μὲν ὄπλίτας θέσθαι ἐκέλευσε τὰ ὅπλα, αὐτὸς δὲ διαβὰς σὺν τοῖς λοχαγοῖς ἐσκοπεῖτο, πότερον εἴη κρείττον ἀπάγειν καὶ τοὺς διαβεβηκότας, ἢ καὶ τοὺς ὄπλίτας διαβιβάζειν, ὡς ἀλόντος ἀν τοῦ χωρίου. 9. Ἐδόκει γὰρ τὸ μὲν ἀπαγαγεῖν οὐκ εἶναι ἀνευ πολλῶν νεκρῶν, ἐλεῖν δὲ ἀν φοντο καὶ οἱ λοχαγοὶ τὸ χωρίον. Καὶ δὲ Ξενοφῶν ἔνυεχώρησε τοῖς ἵεροῖς πιστεύσας· οἱ γὰρ μάντεις ἀποδεδειγμένοι ἥσαν, ὅτι μάχη μὲν ἔσται, τὸ δὲ τέλος καλὸν τῆς ἔξόδου. 10. Καὶ τοὺς μὲν λοχαγοὺς ἔπειμπε διαβιβάσοντας τοὺς ὄπλίτας, αὐτὸς δὲ ἔμενεν ἀναχωρίσας ἀπαντας τοὺς πελταστὰς καὶ οὐδένα εἴσα ἀκροβολίζεσθαι. 11. Ἐπεὶ δὲ ἥκον οἱ ὄπλῖται, ἐκέλευσε τὸν λάχον ἔκαστον ποιῆσαι τῶν λοχαγῶν, ὡς ἀν κράτιστα οἴηται ἀγωνιεῖσθαι· ἥσαν γὰρ οἱ λοχαγοὶ πλησίον ἀλλήλων, οἱ πάντα τὸν χρόνον ἀλλήλοις περὶ

ἀνδραγαθίας ἀντεποιοῦντο. 12. Καὶ οἱ μὲν ταῦτα ἐποίουν ὁ δὲ τοὺς πελταστὰς πᾶσι παρήγγειλε διηγκυλωμένους ιέναι, ὡς, ὅπόταν σημήνῃ, ἀκοντίζειν [δεῆσον], καὶ τοὺς τοξότας ἐπιβεβλήσθαι ἐπὶ ταῖς νευραῖς, ὡς, ὅπόταν σημήνῃ, τοξεύειν, καὶ τοὺς γυμνήτας λίθων ἔχειν μεστὰς τὰς διφθέρας· καὶ τοὺς ἐπιτηδείους ἐπεμψε τούτων ἐπιμεληθῆναι.

13. Ἐπεὶ δὲ πάντα παρεσκεύαστο, καὶ οἱ λοχαγοὶ καὶ οἱ ὑπολοχαγοὶ καὶ οἱ ἀξιοῦντες τούτων μὴ χειρους εἶναι πάντες παρατεταγμένοι ἥσαν καὶ ἀλλήλους μὲν δὴ ἔνυεώρων, *μηνοειδῆς* γάρ διὰ τὸ χωρίον ἡ παράταξις ἦν, 14. ἐπεὶ δὲ ἐπαιάνισαν, καὶ ἡ σάλπιγξ ἐφθέγξατο, ἥμα τε τῷ Ἐνναλίῳ ἡλάλαξαν καὶ ἔθεον δρόμῳ οἱ ὄπλιται, καὶ τὰ βέλη ὁμοῦ ἐφέρετο, λόγχαι, τοξεύματα, σφενδόναι, πλεῖστοι δὲ ἐκ τῶν χειρῶν λίθοις ἥσαν δὲ οἱ καὶ πῦρ προσέφερον. 15. Τπὸ δὲ τοῦ πλήθους τῶν βελῶν ἔλιπον οἱ πολέμιοι τά τε σταυρώματα καὶ τὰς τύρσεις, ὥστε Ἀγασίας Στυμφάλιος καὶ Φιλόξενος Πελληνεὺς καταθέμενοι τὰ ὅπλα ἐν χιτῶνι μόνον ἀνέβησαν, καὶ ἄλλοι ἄλλον εἶλκε, καὶ ἄλλος ἀναβεβήκει· καὶ ἡλώκει τὸ χωρίον, ὡς ἐδόκει. 16. Καὶ οἱ μὲν πελτασταὶ καὶ οἱ ψιλοὶ ἐσδραμόντες ἥρπαζον ὃ τι ἔκαστος ἐδύνατο· ὁ δὲ Ξενοφῶν στὰς κατὰ τὰς πύλας ὅποσους ἐδύνατο κατεκώλυ[σ]ε τῶν ὄπλιτῶν ἔξω πολέμιοι γάρ ἄλλοι ἐφαίνοντο ἐπ' ἄκροις τισὶν ἴσχυροῖς. 17. Οὐ πολλοῦ δὲ χρόνου μεταξὺ γενομένου κραυγῆ τε ἐγένετο ἔνδον, καὶ ἔφευγον οἱ μὲν καὶ ἔχοντες ἀ ἔλαβον, τάχα δέ τις καὶ τετρωμένος· καὶ πολὺς ἦν ὀθισμὸς ἀμφὶ τὰ θύρετρα. Καὶ ἐρωτώμενοι οἱ ἐκπίπτοντες ἐλεγον, ὅτι ἄκρα τέ ἐστιν ἔνδον καὶ οἱ πολέμιοι πολλοί, οἱ παίουσιν ἐκδεδραμηκότες τοὺς ἔνδον ἀνθρώπους.

18. Ἐνταῦθα ἀνειπεῖν ἐκέλευσε Τολμίδην τὸν κήρυκα
ἴεναι εἰσω τὸν βουλόμενόν τι λαμβάνειν. Καὶ ἔντο
πολλοὶ εἴσω, καὶ νικώσι τοὺς ἐκπίπτοντας οἱ εἰσωθού-
μενοι καὶ κατακλείουσι τοὺς πολεμίους πάλιν εἰς τὴν
ἄκραν. 19. Καὶ τὰ μὲν ἔξω τῆς ἄκρας πάντα διηρπάσθη,
καὶ ἔξεκομίσαντο οἱ Ἑλληνες· οἱ δὲ ὅπλιται ἔθεντο τὰ
ὅπλα, οἱ μὲν περὶ τὰ σταυρώματα, οἱ δὲ κατὰ τὴν ὁδὸν
τὴν ἐπὶ τὴν ἄκραν φέρουσαν. 20. Ο δὲ Ξενοφῶν καὶ
οἱ λοχαγοὶ ἐσκόπουν, εἰ οὖν τε εἴη τὴν ἄκραν λαβεῖν
ἢ γάρ οὕτω σωτηρία ἀσφαλής, ἀλλως δὲ πάνυ χαλεπὸν
ἔδοκει εἶναι ἀπελθεῖν· σκοπουμένοις δὲ αὐτοῖς ἔδοξε
παντάπασιν ἀνάλωτον εἶναι τὸ χωρίον. 21. Ἐνταῦθα
παρεσκευάζοντο τὴν ἄφοδον, καὶ τοὺς μὲν σταυροὺς
ἔκαστοι τοὺς καθ' αὐτοὺς διήρουν, καὶ τοὺς ὄχρείους καὶ
φορτία ἔχοντας ἐξεπέμποντο καὶ τῶν ὅπλιτῶν τὸ πλήθος
καταλιπόντες οἱ λοχαγοὶ οὓς ἔκαστος ἐπίστευεν.

22. Ἐπειδὲ δὲ ἦρξαντο ἀποχωρεῖν, ἐπεξέθεον ἔνδοθεν
πολλοὶ γέρρα καὶ λόγχας ἔχοντες καὶ κυνημῖδας καὶ
κράνη Παφλαγονικά· καὶ ἄλλοι ἐπὶ τὰς οἰκλας ἀνέβαινον
τὰς ἔνθεν καὶ ἔνθεν τῆς εἰς τὴν ἄκραν φερούσης ὁδοῦ.
23. ὥστε οὐδὲ διώκειν ἀσφαλὲς ἢν κατὰ τὰς πύλας
τὰς εἰς τὴν ἄκραν φερούσας· καὶ γάρ ξύλα μεγάλα
ἐπερόπτουν ἀνωθεν, ὥστε χαλεπὸν ἢν καὶ μένειν καὶ
ἀπιέναι· καὶ ή νὺξ φοβερὰ ἢν ἐπιοῦσα. 24. Μαχο-
μένων δ' αὐτῶν καὶ ἀπορουμένων, θεῶν τις αὐτοῖς μη-
χανὴν σωτηρίας δίδωσιν. Ἐξαπίνης γάρ ἀνέλαμψεν
οἰκία τῶν ἐν δεξιᾷ, ὅτου δὴ ἐνάψαντος. ‘Ως δ' αὕτη
ξυνέπιπτεν, ἔφευγον οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκιῶν. 25. Ως
δὲ ἔμαθεν ὁ Ξενοφῶν τοῦτο παρὰ τῆς τύχης, ἐνάπτειν
ἐκέλευε καὶ τὰς ἐν ἀριστερᾷ οἰκλας, αἱ ξύλιναι ἡσαν,
ὥστε καὶ ταχὺ ἔκαισαντο. Ἐφευγον οὖν καὶ οἱ ἀπὸ

τούτων τῶν οἰκιῶν. 26. Οἱ δὲ κατὰ στόμα δὴ ἔτι μόνοι ἐλύπονι καὶ δῆλοι ἡσαν, ὅτι ἐπικείσονται ἐν τῇ ἐξόδῳ τε καὶ καταβάσει. Ἐνταῦθα παραγγέλλει φορεῖν ξύλα, ὅσοι ἐτύγχανον ἔξω ὅντες τῶν βελῶν, εἰς τὸ μέσον ἑαυτῶν καὶ τῶν πολεμίων. Ἐπεὶ δὲ ἵκανὰ ἥδη ἦν, ἐνῆψαν ἐνήπτουν δὲ καὶ τὰς παρ' αὐτὸν τὸ χαράκωμα οἰκλας, ὅπως οἱ πολέμιοι ἀμφὶ ταῦτα ἔχοιεν. 27. Οὕτω μόλις ἀπῆλθον ἀπὸ τοῦ χωρίου πῦρ ἐν μέσῳ ἑαυτῶν καὶ τῶν πολεμίων ποιησάμενοι. Καὶ κατεκαύθη πᾶσα ἡ πόλις καὶ αἱ οἰκίαι καὶ αἱ τύρσεις καὶ τὰ σταυρώματα καὶ τὰλλα πάντα πλὴν τῆς ἄκρας.

28. Τῇ δὲ υστεραίᾳ ἀπήεσαν οἱ "Ελληνες ἔχοντες τὰ ἐπιτήδεια. Ἐπεὶ δὲ τὴν κατάβασιν ἐφοβοῦντο τὴν εἰς Τραπεζοῦντα, πρανῆς γὰρ ἦν καὶ στενή, ψευδενέδραν ἐποίησαντο· 29. καὶ ἀνὴρ Μυσὸς τὸ γένος καὶ τοῦνομα τούτῳ ἔχων τῶν Κρητῶν λαβὼν δέκα ἔμενεν ἐν λασίῳ χωρίῳ καὶ προσεποιεῖτο τοὺς πολεμίους πειράσθαι λανθάνειν· αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαίνοντο χαλκαὶ οὖσαι. 30. Οἱ μὲν οὖν πολέμιοι ταῦτα διορῶντες ἐφοβοῦντο ὡς ἐνέδραν οὖσαν· ἡ δὲ στρατιὰ ἐν τούτῳ κατέβαινεν. Ἐπεὶ δὲ ἐδόκει ἥδη ἵκανὸν ύπεληλυθέναι τῷ Μυσῷ, ἐσήμηνε φεύγειν ἀνὰ κράτος· καὶ ὃς ἐξαναστὰς φεύγει καὶ οἱ σὺν αὐτῷ. 31. Καὶ οἱ μὲν ἄλλοι Κρῆτες, ἀλίσκεσθαι γὰρ ἔφασαν τῷ δρόμῳ, ἐκπεσόντες ἐκ τῆς ὁδοῦ εἰς ὕλην κατὰ τὰς νάπας καλινδούμενοι ἐσώθησαν· ὁ Μυσὸς δὲ κατὰ τὴν ὁδὸν φεύγων ἐβόα βοηθεῖν· 32. καὶ ἐβοήθησαν αὐτῷ καὶ ἀνέλαβον τετρωμένον. Καὶ αὐτοὶ ἐπὶ πόδα ἀνεχώρουν βαλλόμενοι οἱ βοηθήσαντες καὶ ἀντιτοξεύοντές τινες τῶν Κρητῶν. Οὕτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες σῶοι ὅντες.

CAPUT III.

1. Ἐπεὶ δὲ οὕτε Χειρίσοφος ἦκεν, οὕτε πλοῖα ἴκανὰ
ἥν, οὕτε τὰ ἐπιτήδεια ἥν λαμβάνειν ἔτι, ἐδόκει ἀπιτέον
εἶναι. Καὶ εἰς μὲν τὰ πλοῖα τούς τε ἀσθενοῦντας
ἐνεβίβασαν καὶ τοὺς ὑπὲρ τετταράκοντα ἔτη καὶ παῦδας
καὶ γυναῖκας καὶ τῶν σκευῶν ὅσα μὴ ἀνάγκη ἥν ἔχειν.
Καὶ Φιλήσιον καὶ Σοφαίνετον, τοὺς πρεσβυτάτους τῶν
στρατηγῶν, εἰσβιβάσαντες τούτων ἐκέλευον ἐπιμελεῖσ-
θαι· οἱ δὲ ἄλλοι ἐπορεύοντο· ἡ δὲ ὁδὸς ὠδοπεποιημένη
ἥν. 2. Καὶ ἀφικοῦνται πορεύομενοι εἰς Κερασοῦντα
τριταῖοι, πόλιν Ἐλληνίδα ἐπὶ θαλάττῃ, Σινωπέων ἄποι-
κουν, ἐν τῇ Κολχίδι χώρᾳ. 3. Ἐνταῦθα ἔμειναν ἡμέρας
δέκα· καὶ ἔξέτασις σὺν τοῖς ὅπλοις ἐγίγνετο καὶ
ἀριθμός· καὶ ἐγένοντο ὀκτακισχίλιοι καὶ ἔξακόσιοι. Οὐ-
τοὶ ἐσώθησαν [ἐκ τῶν ἀμφὶ τοὺς μυρίους]· οἱ δὲ ἄλλοι
ἀπώλοντο ὑπό τε τῶν πολεμίων καὶ τῆς χώνος καὶ εἴ τις
νόσῳ.

4. Ἐνταῦθα καὶ διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμα-
λώτων ἀργύριον γενόμενον· καὶ τὴν δεκάτην, ἥν τῷ Ἀπόλ-
λωνι ἔξειλον καὶ τῇ Ἐφεσίᾳ Ἀρτέμιδι, [καὶ] διέλαβον οἱ
στρατηγοὶ τὸ μέρος ἔκαστος φυλάττειν τοὺς θεοὺς· ἀντὶ^τ
δὲ Χειρισόφου Νέων ὁ Ἀσιναῖος ἔλαβε. 5. Ξενοφῶν
οὖν τὸ μὲν τοῦ Ἀπόλλωνος ἀνάθημα ποιησάμενος ἀνατί-
θησιν εἰς τὸν ἐν Δελφοῖς τῶν Ἀθηναίων θησαυρὸν καὶ
ἐπέγραψε τό τε αὐτοῦ ὄνομα καὶ τὸ Προξένου, ὃς σὺν
Κλεάρχῳ ἀπέθανε· ξένος γάρ ἦν αὐτοῦ. 6. Τὸ δὲ τῆς
Ἀρτέμιδος τῆς Ἐφεσίας, ὅτε ἀπήγει σὺν Ἀγησιλάῳ ἐκ
τῆς Ἀσίας τὴν εἰς Βοιωτοὺς ὁδὸν, καταλείπει παρὰ Με-
γαβύζῳ, τῷ τῆς Ἀρτέμιδος νεωκόρῳ, ὅτι αὐτὸς κινδυνεύ-

σων ἐδόκει ίέναι [μετὰ Ἀγησιλάου ἐν Κορωνείᾳ]· καὶ ἐπέστειλεν, ἷν μὲν αὐτὸς σωθῆ, αὐτῷ ἀποδοῦναι, ἷν δέ τι πάθη, ἀναθεῖναι ποιησάμενον τὴν Ἀρτέμιδι ὃ τι οἴοιτο χαριεῖσθαι τῇ θεῷ. 7. Ἐπεὶ δὲ ἔφυγεν ὁ Ξενοφῶν, κατοικοῦντος ἥδη αὐτοῦ ἐν Σκιλλοῦντι, ὑπὸ τῶν Λακεδαιμονίων οἰκισθέντος παρὰ τὴν Ὄλυμπίαν, ἀφικνεῖται Μεγάβινξος εἰς Ὄλυμπίαν θεωρήσων καὶ ἀποδίδωσι τὴν παρακαταθήκην αὐτῷ. Ξενοφῶν δὲ λαβὼν χωρίον ὠνεῖται τῇ θεῷ, ὅπου ἀνεῖλεν ὁ θεός. 8. Ἐτυχε δὲ διὰ μέσου ῥέων τοῦ χωρίου ποταμὸς Σελινοῦς. Καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς Ἀρτέμιδος νεών Σελινοῦς ποταμὸς παραρρέει, καὶ ἵθινες δὲ ἐν ἀμφοτέροις ἔνεισι καὶ κόγχαις ἐν δὲ τῷ ἐν Σκιλλοῦντι χωρίῳ καὶ θῆραι πάντων, ὅπόσα ἔστιν ἀγρευόμενα θηρά. 9. Ἐποίησε δὲ καὶ βωμὸν καὶ ναὸν ἀπὸ τοῦ ἴερού ἀργυρίου καὶ τὸ λοιπὸν δὲ ἀεὶ δεκατεύων τὰ ἐκ τοῦ ἀγροῦ ὡραῖα θυσίαν ἐποίει τῇ θεῷ, καὶ πάντες οἱ πολῖται καὶ οἱ πρόσχωροι ὅμοι ἄνδρες καὶ γυναῖκες μετεῖχον τῆς ἑορτῆς. Παρεῖχε δὲ ἡ θεὸς τοῖς σκηνῶσιν ἄλφιτα, ἄρτους, οἶνον, τραγήματα καὶ τῶν θυμένων ἀπὸ τῆς ἴερᾶς νομῆς λάχος καὶ τῶν θηρευομένων δέ. 10. Καὶ γὰρ θήραν ἐποιοῦντο εἰς τὴν ἑορτὴν οἵ τε Ξενοφῶντος παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν, οἱ δὲ βουλόμενοι καὶ ἄνδρες ξυνεθήρων καὶ ἡλίσκετο τὰ μὲν ἐξ αὐτοῦ τοῦ ἴερού χώρου, τὰ δὲ καὶ ἐκ τῆς Φολόης, σύες καὶ δορκάδες καὶ ἔλαφοι. 11. Ἐστι δὲ [ἡ χώρα] ἢ ἐκ Λακεδαιμονος εἰς Ὄλυμπίαν πορεύονται, ως εἴκοσι στάδιοι ἀπὸ τοῦ ἐν Ὄλυμπίᾳ Διὸς ἴεροῦ. Ἐνι δὲ ἐν τῷ ἴερῷ χώρῳ καὶ λειμῶν καὶ ἄλση καὶ ὅρη δένδρων μεστά, ἵκανα καὶ σύν καὶ αἴγας καὶ βοῦς τρέφειν καὶ ἵππους, ὥστε καὶ τὰ τῶν εἰς τὴν ἑορτὴν ἴοντων ὑποξύγια εὐωχεῖσθαι. 12. περὶ δὲ αὐτὸν τὸν ναὸν ἄλσος ἡμέρων δένδρων

έφυτεύθη, ὅσα ἐστὶ τρωκτὰ ώραια. Ό δὲ ναὸς ὡς μικρὸς μεγάλῳ τῷ ἐν Ἐφέσῳ εἴκασται, καὶ τὸ ξόανον ἔοικεν ὡς κυπαρίστινον χρυσῷ ὄντι τῷ ἐν Ἐφέσῳ. 13. Καὶ στήλῃ ἐστηκε παρὰ τὸν ναὸν γράμματα ἔχουσα· ΙΕΡΟΣ Ο ΧΩΡΟΣ ΤΗΣ ΑΡΤΕΜΙΔΟΣ. ΤΟΝ ΕΧΟΝΤΑ ΚΑΙ ΚΑΡΠΟΤΜΕΝΟΝ ΤΗΝ ΜΕΝ ΔΕΚΑΤΗΝ ΚΑΤΑΘΤΕΙΝ ΕΚΑΣΤΟΤ ΕΤΟΤΣ. ΕΚ ΔΕ ΤΟΤ ΠΕΡΙΤΤΟΤ ΤΟΝ ΝΑΟΝ ΕΠΙΣΚΕΤΑΖΕΙΝ. ΑΝ ΔΕ ΤΙΣ ΜΗ ΠΟΙΗΙ ΤΑΤΤΑ ΤΗΙ ΘΕΩΙ ΜΕΛΗΣΕΙ.

CAPUT IV.

1. Ἐκ Κερασοῦντος δὲ κατὰ θάλατταν μὲν ἐκομίζοντο οἵπερ καὶ πρόσθεν, οἱ δὲ ἄλλοι κατὰ γῆν ἐπορεύοντο. 2. Ἐπεὶ δὲ ἡσαν ἐπὶ τοὺς Μοσσυνοίκων ὄροις, πέμπουσιν εἰς αὐτοὺς Τιμησίθεον τὸν Τραπεζούντιον, πρόξενον ὄντα τῶν Μοσσυνοίκων, ἐρωτῶντες, πότερον ὡς διὰ φιλίας ἢ διὰ πολεμίας πορεύσονται τῆς χώρας. Οἱ δὲ εἶπον, ὅτι οὐ *διήσοιεν*. ἐπίστευον γὰρ τοὺς χωρίους. 3. Ἐντεῦθεν λέγει ὁ Τιμησίθεος, ὅτι πολέμιοι εἰσιν αὐτοῖς οἱ ἐκ τοῦ ἐπέκεινα. Καὶ ἐδόκει καλέσαι ἐκείνους, εἰ βούλοιντο ξυμμαχίαν ποιήσασθαι· καὶ πεμφθεὶς ὁ Τιμησίθεος ἥκεν ἄγων τοὺς ἄρχοντας. 4. Ἐπεὶ δὲ ἀφίκοντο, συνήλθον οὖτε τῶν Μοσσυνοίκων ἄρχοντες καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων· καὶ ἐλεξε Ξενοφῶν, ἡρμήνευε δὲ Τιμησίθεος.

5. Ὡς ἀνδρες Μοσσύνοικοι, ἡμεῖς βουλόμεθα διασωθῆναι πρὸς τὴν Ἑλλάδα πεζῇ πλοῖα γὰρ οὐκ ἔχομεν κωλύοντι δὲ οὗτοι ἡμᾶς, οὓς ἀκούομεν ὑμῖν πολεμίους εἶναι. 6. Εἰ οὖν βούλεσθε, ἔξεστιν ὑμῖν ἡμᾶς λαβεῖν

ξυμμάχους καὶ τιμωρήσασθαι, εἴ τι ποτε ύμᾶς οὐτοὶ ἡδικήκασιν, καὶ τὸ λοιπὸν ύμῶν ὑπηκόους είναι τούτους. 7. Εἰ δὲ ὥμᾶς ἀφήσετε, σκέψασθε, πόθεν αὐθις ἀντοσαύτην δύναμιν λάβοιτε ξύμμαχον. 8. Πρὸς ταῦτα ἀπεκρίνατο ὁ ἄρχων τῶν Μοσσηνοίκων, ὅτι καὶ βούλοιντο ταῦτα καὶ δέχοιντο τὴν ξύμμαχιαν. 9. Ἀγετε δή, ἐφη ὁ Ξενοφῶν, τί ἡμῶν δεήσεσθε χρήσασθαι, ἀντοξύμμαχοι ύμῶν γενώμεθα, καὶ ὑμεῖς τί οἰοί τε ἔσεσθε ἡμῖν ξύμπρᾶξαι περὶ τῆς διόδου; 10. Οἱ δὲ ἐλποῦ, ὅτι ἴκανοί ἔσμεν εἰς τὴν χώραν εἰσβάλλειν ἐκ τοῦ ἐπὶ θάτερα τὴν τῶν ύμῶν τε καὶ ἡμῶν πολεμίων καὶ δεῦρο ύμῶν πέμψαι ναῦς τε καὶ ἄνδρας, οἵτινες ύμῶν ξύμμαχοῦνται τε καὶ τὴν ὁδὸν ἡγήσονται.

11. Ἐπὶ τούτοις πιστὰ δόντες καὶ λαβόντες ἄχοντο. Καὶ ἡκού τῇ ὑστεραὶ ἄγοντες τριακόσια πλοῦτα μονόξυλα καὶ ἐν ἑκάστῳ τρεῖς ἄνδρας, ὃν οἱ μὲν δύο ἐκβάντες εἰς τάξιν ἔθεντο τὰ ὄπλα, ὃ δὲ εἰς ἔμενε. 12. Καὶ οἱ μὲν λαβόντες τὰ πλοῦτα ἀπέπλευσαν, οἱ δὲ μένοντες ἔξετάξαντο ὡδε. Ἐστησαν ἀνὰ ἑκατὸν μάλιστα τοῖον χορον ἀντιστοιχοῦντες ἀλλήλοις, ἔχοντες γέρρα πάντες λευκῶν βοῶν δασέα, εὐκασμένα κιττοῦ πετάλῳ, ἐν δὲ τῇ δεξιᾷ παλτὸν ὡς ἔξαπτχυ, ἔμπροσθεν μὲν λόγχην ἔχον, ὅπισθεν δὲ τοῦ ξύλου σφαιροειδές. 13. Χιτωνίσκους δὲ ἐνδεδύκεσαν ὑπὲρ γονάτων, πάχος ὡς λινοῦ στρωματοδέσμου, ἐπὶ τῇ κεφαλῇ δὲ κράνη σκύτινα, οἰάπερ τὰ Παφλαγονικά, κρώβυλον ἔχοντα κατὰ μέσον, ἐγγύτατα τιαροειδῆ· εἰχον δὲ καὶ σαγάρεις σιδηρᾶς. 14. Ἐντεῦθεν ἔξηρχε μὲν αὐτῶν εἰς, οἱ δὲ ἄλλοι πάντες ἐπορεύοντο ἔδοντες ἐν ῥυθμῷ, καὶ διελθόντες διὰ τῶν τάξεων καὶ διὰ τῶν ὄπλων τῶν Ἑλλήνων ἐπορεύοντο εὐθὺς πρὸς τοὺς πολεμίους ἐπὶ χωρίον, ὃ ἐδόκει ἐπιμαχώτατον είναι.

15. Ὡικεῖτο δὲ τοῦτο πρὸ τῆς πόλεως τῆς μητροπόλεως καλουμένης αὐτοῖς καὶ ἔχούσης τὸ ἀκρότατον τῶν Μοσ-συνοίκων. Καὶ περὶ τούτου δὲ πόλεμος ἦν· οἱ γὰρ ἀεὶ τοῦτ' ἔχοντες ἐδόκουν ἐγκρατεῖς εἶναι καὶ πάντων Μοσ-συνοίκων, καὶ ἔφασαν τούτους οὐ δικαίως ἔχειν τοῦτο, ἀλλὰ κοινὸν δὲ καταλαβόντας πλεονεκτεῖν. 16. Εἴποντο δὲ αὐτοῖς καὶ τῶν Ἑλλήνων τινές, οὐ ταχθέντες ὑπὸ τῶν στρατηγῶν, ἀλλὰ ὄρπαγῆς ἔνεκεν. Οἱ δὲ πολέμιοι προσιώντων τέως μὲν ἡσύχαζον· ἐπεὶ δὲ ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες τρέπονται αὐτούς· καὶ ἀπέκτειναν συχνοὺς τῶν βαρβάρων καὶ τῶν ξυναναβάντων Ἑλλήνων τινὰς καὶ ἐδίκων, μέχρις οὖν εἰδοντούς "Ἐλληνας βοηθοῦντας". 17. εἴτα δὲ ἀποτραπόμενοι ὥχοντο, καὶ ἀποτεμόντες τὰς κεφαλὰς τῶν νεκρῶν ἐπεδείκνυσαν τοῖς "Ἐλλησι" καὶ τοῖς ἑαυτῶν πολεμίοις, καὶ ἄμα ἔχόρευον νόμῳ τινὶ φέροντες. 18. Οἱ δὲ Ἑλληνες μάλα ἥχθοντο, ἐπεὶ τούς τε πολεμίους ἐπεποιήκεσαν θρασυτέρους καὶ ὅτι οἱ ἔξελθόντες Ἑλληνες σὺν αὐτοῖς ἐπεφεύγεσαν μάλα δύντες συχνούς δὲ οὕπω πρόσθεν ἐπεποιήκεσαν ἐν τῇ στρατείᾳ. 19. Ξενοφῶν δὲ ξυγκαλέσας τοὺς Ἑλληνας εἶπεν "Ανδρες στρατιῶται, μηδὲν ἀθυμήσητε ἔνεκα τῶν γεγενημένων· ἵστε γάρ, ὅτι καὶ ἀγαθὸν οὖν μείον τοῦ κακοῦ γεγένηται. 20. Πρῶτον μὲν γάρ ἐπίστασθε, ὅτι οἱ μέλλοντες ἡμῖν ἥγεισθαι τῷ δύντι πολέμῳ εἰσιν οἰστέρ καὶ ἡμᾶς ἀνάγκῃ· ἐπειτα δὲ καὶ τῶν Ἑλλήνων οἱ ἀμελήσαντες τῆς σὺν ἡμῖν τάξεως καὶ ἴκανοὶ ἥγησάμενοι εἶναι ξὺν τοῖς βαρβάροις ταῦτα πράττειν, ἀπέρ ξὺν ἡμῖν, δίκην δεδώκασιν· ὥστε αὐθις ἥττον τῆς ἥμετέρας τάξεως ἀπολείψονται. 21. Ἀλλ' ὑμᾶς δεῖ παρασκευάζεσθαι, ὅπως καὶ τοῖς φίλοις οὐσι τῶν βαρβάρων δόξητε κρείττους αὐτῶν εἶναι καὶ τοῖς

πολεμίοις δηλώσητε, ὅτι οὐχ ὁμοίοις ἀνδράσι μαχοῦνται νῦν τε καὶ ὅτε τοῖς ἀτάκτοις ἐμάχοντο.

22. Ταύτην μὲν οὖν τὴν ἡμέραν οὕτω ἔμειναν· τῇ δὲ ὑστεραίᾳ θύσαντες, ἐπεὶ ἐκαλλιερήσαντο, ἀριστήσαντες ὄρθίους τοὺς λόχους ποιησάμενοι καὶ τοὺς βαρβάρους ἐπὶ τὸ εὐώνυμον κατὰ ταύτα ταξάμενοι ἐπορεύοντο, τοὺς τοξότας μεταξὺ τῶν λόχων [όρθιων] ἔχοντες, ὑπολειπομένους δὲ μικρὸν τοῦ στόματος τῶν ὁπλιτῶν. 23. Ἡσαν γάρ τῶν πολεμίων οὐ εὔζωνοι κατατρέχοντες τοῦς λίθους ἐβαλλον. Τούτους ἀνέστελλον οἱ τοξόται καὶ πελτασταί. Οἱ δὲ ἄλλοι βάδην ἐπορεύοντο πρῶτον μὲν ἐπὶ τὸ χωρίον, ἀφ' οὗ τῇ προτεραίᾳ οἱ βάρβαροι ἐτρέφθησαν καὶ οἱ ξὺν αὐτοῖς· ἐνταῦθα γάρ οἱ πολέμιοι ἥσαν ἀντιτεταγμένοι. 24. Τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο, ἐπειδὴ δὲ ἐγγὺς ἥσαν οἱ ὁπλῖται, ἐτράποντο. Καὶ οἱ μὲν πελτασταὶ εὐθὺς εἴποντο διώκοντες ἄνω πρὸς τὴν μητρόπολιν, οἱ δὲ ὁπλῖται ἐν τάξει εἴποντο. 25. Ἐπεὶ δὲ ἄνω ἥσαν πρὸς ταῖς τῆς μητροπόλεως οἰκίαις, ἐνταῦθα δὴ οἱ πολέμιοι ὅμοι δὴ πάντες γενόμενοι ἐμάχοντο καὶ ἐξηκόντιζον τοῖς παλτοῖς· καὶ ἄλλα δόρατα ἔχοντες παχέα μακρά, ὅσα ἀνὴρ ἀν φέροι μόλις, τούτοις ἐπειρώντο ἀμύνεσθαι ἐκ χειρός. 26. Ἐπεὶ δὲ οὐχ ὑφίεντο οἱ "Ἐλληνες, ἀλλ' ὁμόσε ἐχώρουν, ἔφυγον οἱ βάρβαροι καὶ ἐντεῦθεν ἅπαντες λιπόντες τὸ χωρίον. 'Ο δὲ βασιλεὺς αὐτῶν ὁ ἐν τῷ μόσσυν τῷ ἐπ' ἄκρου φύκοδομημένῳ, ὃν τρέφουσι πάντες κοινῇ αὐτοῦ μένοντα καὶ φυλάττοντα, οὐκ ἥθελεν ἐξελθεῖν, οὐδὲ οἱ ἐν τῷ πρότερον αἱρεθέντι χωρίῳ, ἀλλ' αὐτοῦ σὺν τοῖς μοσσύνοις κατεκαύθησαν. 27. Οἱ δὲ "Ἐλληνες διαρπάζοντες τὰ χωρία εὑρισκον θησαυροὺς ἐν ταῖς οἰκίαις ἀρτων νευημένων πατρίους, ὡς ἔφασαν οἱ Μοσσύνοικοι, τὸν δὲ νέον σῖτον·

ξὺν τῇ καλάμῃ ἀποκείμενον ἡσαν δὲ ζειὰὶ αἱ πλεῖσται.
 28. Καὶ δελφίνων τεμάχη ἐν ἀμφορεῦσιν ηύρισκετο
 τεταριχευμένα καὶ στέαρ ἐν τεύχεσι τῶν δελφίνων, φ
 ἔχρωντο οἱ Μοστύνοικοι, καθάπερ οἱ "Ελληνες τῷ ἐλαϊῳ"
 29. κάρυα δὲ ἐπὶ τῶν ἀνωγαίων ἦν πολλὰ τὰ πλατέα,
 οὐκ ἔχοντα διαφυῆν οὐδεμίαν· τούτῳ καὶ πλείστῳ σίτῳ
 ἔχρωντο ἔψουτες καὶ δρτούς ὄπτωντες. Οἶνος δὲ ηίρι-
 σκετο, ὃς ἄκρατος μὲν ὀξὺς ἐφαίνετο εἶναι ὑπὸ τῆς
 αὐστηρότητος, κερασθεὶς δὲ εὐώδης τε καὶ ἥδυς.

30. Οἱ μὲν δὴ "Ελληνες ἀριστήσαντες ἐνταῦθα
 ἐπορεύοντο εἰς τὸ πρόσω, παραδόντες τὸ χωρίον τοῖς
 ξυμμαχήσασι τῶν Μοσσυνοίκων. 'Οπόσα δὲ καὶ ἄλλα
 παρήσαν χωρία τῶν ξὺν τοῖς πολεμοῖς ὅντων, τὰ
 εὐπροσοδώτατα οἱ μὲν ἔλειπον, οἱ δὲ ἕκόντες προσεχώ-
 ρουν. 31. Τὰ δὲ πλεῖστα τοιάδε ἦν τῶν χωρίων· ἀπει-
 χον αἱ πόλεις ἀπ' ἄλλήλων στάδια ὄγδοήκοντα, αἱ δὲ
 πλεῖον, αἱ δὲ μείον· ἀναβοώντων δὲ ἀλλήλων ξυνήκοντον
 εἰς τὴν ἑτέραν ἐκ τῆς ἑτέρας πόλεως· οὔτως ὑψηλή τε
 καὶ κοίλη ἡ χώρα ἦν. 32. 'Επεὶ δὲ πορευόμενοι ἐν τοῖς
 φίλοις ἡσαν, ἐπεδείκνυσαν αὐτοῖς παῖδας τῶν εὐδαιμόνων
 σιτευτούς, τεθραμμένους καρύοις ἐφθοῖς, ἀπαλοὺς καὶ
 λευκοὺς σφόδρα καὶ οὐ πολλοῦ δέοντας ἵσους τὸ πλάτος
 καὶ τὸ μῆκος εἶναι, ποικίλους δὲ τὰ νῶτα καὶ τὰ ἔμπροσ-
 θεν πάντα ἐστιγμένους ἀνθέμια. 33. 'Εξήτουν δὲ καὶ
 ταῖς ἑταίραις αἱς ἥγον οἱ "Ελληνες ἐμφανῶς ξυγγίνεσθαι·
 νόμος γάρ ἦν οὐτος σφίσι. 34. Λευκοὶ δὲ πάντες οἱ
 ἄνδρες καὶ αἱ γυναικες. Τούτους ἔλεγον οἱ στρατευσά-
 μενοι βαρβαρωτάτους διελθεῖν καὶ πλεῖστον τῶν 'Ελλη-
 νικῶν νόμων κεχωρισμένους. "Εν τε γάρ ὅχλῳ ὅντες
 ἐποιούν ἄπερ ἀνθρωποι ἐν ἐρημίᾳ ποιήσειαν, [ἄλλως
 δὲ οὐκ ἀν τολμᾶν,] μόνοι τε ὅντες ὅμοια ἔπραττον ἄπερ

ἀν μετ' ἄλλων ὅντες· διελέγοντό τε αὐτοῖς καὶ ἐγέλων
ἐφ' ἑαυτοῖς καὶ ὥρχουντο ἐφιστάμενοι, ὅπου τύχοιεν,
ἄσπερ ἄλλοις ἐπιδεικνύμενοι.

CAPUT V.

1. Διὰ ταύτης τῆς χώρας οἱ Ἐλληνες, διά τε τῆς πολεμίας καὶ τῆς φιλίας, ἐπορεύθησαν ὀκτὼ σταθμοῖς καὶ ἀφικνοῦνται εἰς Χάλυβας. Οὗτοι ὀλόγοι ἦσαν καὶ ὑπήκοοι τῶν Μοσσυνοίκων, καὶ ὁ βίος ἡν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρίας. 2. Ἐντεῦθεν ἀφικνοῦνται εἰς Τιβαρηνούς. Ἡ δὲ τῶν Τιβαρηνῶν χώρα πολὺ ἡν πεδινωτέρα καὶ χωρία εἶχεν ἐπὶ θαλάττη ἡττον ἐρυμνά. Καὶ οἱ στρατηγοὶ ἔχρηζον πρὸς τὰ χωρία προσβάλλειν καὶ τὴν στρατιὰν ὀνηθῆναι τι· καὶ τὰ ξένια, ἂ ἦκε παρὰ Τιβαρηνῶν, οὐκ ἐδέχοντο, ἀλλ' ἐπιμεῖναι κελεύσαντες, ἔστε βούλεύσαντο, ἐθύοντο. 3. Καὶ πολλὰ καταβύσαντων, τέλος ἀπεδεξαντο οἱ μάντεις πάντες γνώμην, ὅτι οὐδαμῆ προσιοῦντο οἱ θεοὶ τὸν πόλεμον. Ἐντεῦθεν δὴ τὰ ξένια ἐδέξαντο, καὶ ὡς διὰ φιλίας πορευόμενοι δύο ημέρας ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἐλληνίδα, Σιωπέων ἀποίκους, οἰκοῦντας ἐν τῇ Τιβαρηνῶν χώρᾳ.

4. Μέχρις ἐνταῦθα ἐπέζευσεν ἡ στρατιά. Πλῆθος τῆς καταβάσεως τῆς ὁδοῦ ἀπὸ τῆς ἐν Βαβυλῶνι μάχης ἄχρι εἰς Κοτύωρα σταθμοὶ ἑκατὸν εἴκοσι δύο, παρασάγγαι ἔξακόσιοι καὶ εἴκοσι, στάδιοι μύριοι καὶ ὀκτακισχίλιοι καὶ ἔξακόσιοι, χρόνου πλῆθος ὀκτὼ μῆνες. 5. Ἐνταῦθα ἔμεναν ημέρας τεσσαράκοντα πέντε. Ἐν δὲ ταύταις πρώτου μὲν τοῖς θεοῖς ἐθυσαν καὶ πομπὰς ἐποίησαν κατὰ ἔθνος ἔκαστοι τῶν Ἐλλήνων καὶ ἀγῶνας

γυμνικούς. 6. Τὰ δὲ ἐπιτήδεια ἐλάμβανον τὰ μὲν ἐκ τῆς Παφλαγούλας, τὰ δὲ ἐκ τῶν χωρίων τῶν Κοτυωριτῶν· οὐ γάρ παρεῖχον ἀγοράν, οὐδέ εἰς τὸ τεῖχος τοὺς ἀσθενοῦντας ἐδέχοντο.

7. Ἐν τούτῳ ἔρχονται ἐκ Σινώπης πρέσβεις, φοβούμενοι περὶ τῶν Κοτυωριτῶν τῆς τε πόλεως, ἢν γάρ ἐκείνων καὶ φόρον ἐκείνοις ἔφερον, καὶ περὶ τῆς χώρας, ὅτι ἥκουν δηούμενην. Καὶ ἐλθόντες ἐς τὸ στρατόπεδον ἔλεγον· προτηγόρει δὲ Ἐκατώνυμος δεινὸς νομιζόμενος εἶναι λέγειν· 8. Ἐπεμψεν ἡμᾶς, ω̄ ἄνδρες στρατιώται, ἡ τῶν Σινωπέων πόλις ἐπανέσοντάς τε ὑμᾶς, ὅτι νικάτε "Ἐλληνες ὅντες βαρβάρους, ἔπειτα δὲ καὶ ἔννησθησομένους, ὅτι διὰ πολλῶν τέ καὶ δεινῶν, ώς ἡμεῖς ἥκούσαμεν, πραγμάτων σεσωσμένοι πάρεστε. 9. Ἀξιούμεν δὲ "Ἐλληνες ὅντες καὶ αὐτὸς ὁφέλης ὑμῶν ὅντων Ἐλλήνων ἀγαθὸν μέν τι πάσχειν, κακὸν δὲ μηδέν· οὐδὲ γάρ ἡμεῖς ὑμᾶς οὐδὲν πώποτε ὑπήρξαμεν κακῶς ποιοῦντες. 10. Κοτυωρῦται δὲ οὗτοί εἰσι μὲν ἡμέτεροι ἄποικοι, καὶ τὴν χώραν ἡμεῖς αὐτοῖς ταύτην παραδεδάκαμεν βαρβάρους ἀφελόμενοι· διὸ καὶ δασμὸν ἡμῶν φέρουσιν οὗτοι τεταγμένον καὶ Κερασούντιοι καὶ Τραπεζούντιοι ὠσαύτως· ὥστε, ὅτι ἀν τούτους κακὸν ποιήσητε, ἡ Σινωπέων πόλις νομίζει πάσχειν. 11. Νῦν δὲ ἀκούομεν ὑμᾶς εἰς τε τὴν πόλιν βίᾳ παρεληλυθότας ἐνίους σκηνοῦν ἐν ταῖς οἰκίαις καὶ ἐκ τῶν χωρίων βίᾳ λαμβάνειν, ὃν ἀν δέησθε, οὐ πείθοντας. 12. Ταῦτ' οὖν οὐκ ἀξιούμεν· εἰ δὲ ταῦτα ποιήσετε, ἀνάγκη ἡμῶν καὶ Κορύλαν καὶ Παφλαγόνας καὶ ἄλλους, ὅντινα ἀν δυνώμεθα, φίλον ποιεῖσθαι.

13. Πρὸς ταῦτα ἀναστὰς Ξενοφῶν ὑπὲρ τῶν στρατιωτῶν εἶπεν· Ἡμεῖς δέ, ω̄ ἄνδρες Σινωπέες, ἥκομεν ἀγαπῶντες, ὅτι τὰ σώματα διεσωσάμεθα καὶ τὰ ὅπλα· οὐ γάρ

ἥν δυνατὸν ἄμα τε χρήματα ἀγειν καὶ φέρειν. καὶ τοῖς πολεμίοις μάχεσθαι. 14. Καὶ νῦν ἐπεὶ εἰς τὰς Ἑλληνίδας πόλεις ἥλθομεν, ἐν Τραπεζοῦντι μέν, παρεῖχον γὰρ ἡμῖν ἀγοράν, ὧνούμενοι εἴχομεν τὰ ἐπιτήδεια, καὶ ἀνθ' ὧν ἐτίμησαν ἡμᾶς καὶ ξένια ἔδωκαν τῇ στρατιᾷ, ἀντειμώμεν αὐτούς· καὶ εἴ τις αὐτοῖς φίλος ἦν τῶν βαρβάρων, τούτων ἀπειχόμεθα· τοὺς δὲ πολεμίους αὐτῶν, ἐφ' οὓς αὐτοὶ ἤγοντο, κακῶς ἐποιούμεν, ὅσον ἐδυνάμεθα. 15. Ἐρωτάτε δὲ αὐτούς, ὁποίων τινῶν ἡμῶν ἔτυχον· πάρεισι γὰρ ἐνθάδε, οὓς ἡμῖν ἤγειρνας διὰ φιλίαν ή πόλις ξυνέπεμψεν. 16. "Οποι οὖν ἐλθόντες ἀγορὰν μὴ ἔχωμεν, ἀν τε εἰς βάρβαρον γῆν, ἀν τε εἰς Ἑλληνίδα, οὐχ ὕβρει, ἀλλ' ἀνάγκῃ λαμβάνομεν τὰ ἐπιτήδεια. 17. Καὶ Καρδούχους καὶ Ταόχους καὶ Χαλδαίους, καίπερ βασιλέως οὐχ ὑπηκόους δύτας, δύμως, καὶ μάλα φοβεροὺς δύτας, πολεμίους ἐκτησάμεθα διὰ τὸ ἀνάγκην εἶναι λαμβάνειν τὰ ἐπιτήδεια, ἐπεὶ ἀγορὰν οὐ παρεῖχον. 18. Μάκρωνας δέ, καίπερ βαρβάρους δύτας, ἐπεὶ ἀγοράν, οἵαν ἐδύναντο, παρεῖχον, φίλους τε ἐνομίζομεν εἶναι καὶ βίᾳ οὐδὲν ἐλαμβάνομεν τῶν ἐκείνων. 19. Κοτυωρίτας δὲ οὓς ὑμετέρους φατὲ εἶναι, εἴ τι αὐτῶν εἰλήφαμεν, αὐτὸς αἴτιοί εἰσιν· οὐ γὰρ ὡς φίλοι προσεφέροντο ἡμῖν, ἀλλὰ κλείσαντες τὰς πύλας οὔτε εἰσω ἐδέχοντο, οὔτε ἔξω ἀγορὰν ἐπεμπον· ἥτιωντο δὲ τὸν παρ' ὑμῶν ἀρμοστὴν τούτων αἴτιον εἶναι. 20. "Ο δὲ λέγεις βίᾳ παρελθόντας σκηνοῦν, ἡμεῖς ἡξιούμεν τοὺς κάμινοντας εἰς τὰς στέγας δέξασθαι· ἐπεὶ δὲ οὐκ ἀνέψυγον τὰς πύλας, οὐ ἡμᾶς ἐδέχετο αὐτὸς τὸ χωρίον, ταύτη εἰσελθόντες ἄλλο μὲν οὐδὲν βίαιον ἐποιήσαμεν, σκηνοῦσι δὲ ταῖς στέγαις οἱ κάμινοντες τὰ ἑαυτῶν δαπανῶντες· καὶ τὰς πύλας φρουροῦμεν, ὅπως μὴ ἐπὶ τῷ ὑμετέρῳ ἀρμοστῆ ὁσιν οἱ κάμινοντες ἡμῶν, ἀλλ' ἐφ' ἡμῶν ἢ κομά-

σασθαι, ὅταν βουλώμεθα. 21. Οἱ δὲ ἄλλοι, ὡς ὁράτε, σκηνοῦμεν ὑπαίθριοι ἐν τῇ τάξει, παρεσκευασμένοι, ἀν μέν τις εὐ ποιῆ, ἀντευποιεῖν, ἀν δὲ κακῶς, ἀλέξασθαι. 22. [“]Α δὲ ἡπείρησας, ὡς, ἦν ὑμῖν δοκῆ, Κορύλαν καὶ Παφλαγόνας ξυμμάχους ποιήσεσθε ἐφ' ἡμᾶς, ἡμεῖς δέ, ἦν μὲν ἀνάγκη ἡ, πολεμήσομεν καὶ ἀμφοτέροις· ἥδη γὰρ καὶ ἄλλοις πολλαπλασίοις ὑμῶν ἐπολεμήσαμεν· ἀν δὲ δοκῆ ἡμῶν, καὶ φίλον ποιησόμε[θα] τὸν Παφλαγόνα. 23. [‘]Ακούομεν δὲ αὐτὸν καὶ ἐπιθυμεῶν τῆς ὑμετέρας πόλεως καὶ χωρίων τῶν ἐπιθαλαττίων. Πειρασόμεθα οὖν ξυμπράττοντες αὐτῷ ὃν ἐπιθυμεῖ φίλοι γέγνεσθαι.

24. [‘]Ἐκ τούτου μάλα μὲν δῆλοι ἡσαν οἱ ξυμπρέσβεις τῷ [‘]Εκατωνύμῳ χαλεπαίνοντες τοὺς εἰρημένους, παρελθὼν δ’ αὐτῶν ἄλλος εἶπεν, ὅτι οὐ πόλεμον ποιησόμενοι ἥκοιεν, ἀλλὰ ἐπιδείξοντες, ὅτι φίλοι εἰσί. Καὶ ξενίοις, ἦν μὲν ἔλθητε πρὸς τὴν Σινωπέων πόλιν, ἐκεῖ δεξόμεθα, νῦν δὲ τοὺς ἐνθάδε κελεύσομεν διδόναι ἢ δύνανται· ὄρῳμεν γὰρ πάντα ἀληθῆ ὄντα, ἢ λέγετε. 25. [‘]Ἐκ τούτου ξένιά τε ἐπεμπον οἱ Κοτιωρῖται, καὶ οἱ στρατηγοὶ τῶν [‘]Ελλήνων ἐξένιζον τοὺς Σινωπέων πρέσβεις, καὶ πρὸς ἄλλήλους πολλά τε καὶ φιλικὰ διελέγοντο τά τε ἄλλα καὶ περὶ τῆς λοιπῆς πορείας ἀνεπυνθάνοντο καὶ ὃν ἐκάτεροι ἐδέοντο.

CAPUT VI.

1. Ταύτη μὲν τῇ ἡμέρᾳ τὸντο τὸ τέλος ἐγένετο. Τῇ δὲ ὑστεραὶξ ξυνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας καὶ ἐδόκει αὐτοῖς περὶ τῆς λοιπῆς πορείας παρακαλέσαντας τοὺς Σινωπέας βουλεύεσθαι. Εἴτε γὰρ πεζῷ

ἥν δυνατὸν ἄμα τε χρήματα ἄγειν καὶ φέρειν. καὶ τοῖς πολεμίοις μάχεσθαι. 14. Καὶ νῦν ἐπεὶ εἰς τὰς Ἑλληνίδας πόλεις ἥλθομεν, ἐν Τραπεζοῦντι μέν, παρεῖχον γὰρ ἡμῖν ἀγοράν, ὧνούμενοι εἴχομεν τὰ ἐπιτήδεια, καὶ ἀνθ' ὧν ἐτίμησαν ἡμᾶς καὶ ξένια ἔδωκαν τῇ στρατιᾷ, ἀντειμώμεν αὐτούς· καὶ εἰ τις αὐτοῖς φίλος ἦν τῶν βαρβάρων, τούτων ἀπειχόμεθα· τοὺς δὲ πολεμίους αὐτῶν, ἐφ' οὓς αὐτὸί ἤγοντο, κακῶς ἐποιούμεν, ὅσον ἔδυνάμεθα. 15. Ἐρωτάτε δὲ αὐτούς, ὅποιων τινῶν ἡμῶν ἔτυχον· πάρεισι γὰρ ἐνθάδε, οὓς ἡμῖν ἥγεμόνας διὰ φιλίαν ἢ πόλις ξυνέπεμψεν. 16. "Οποι δ' ἀν ἐλθόντες ἀγορὰν μὴ ἔχωμεν, ἃν τε εἰς βάρβαρον γῆν, ἃν τε εἰς Ἑλληνίδα, οὐχ ὕβρει, ἀλλ' ἀνάγκῃ λαμβάνομεν τὰ ἐπιτήδεια. 17. Καὶ Καρδούχους καὶ Ταόχους καὶ Χαλδαίους, καίπερ βασιλέως οὐχ ὑπηκόους ὄντας, ὅμως, καὶ μάλα φοβεροὺς ὄντας, πολεμίους ἐκτησάμεθα διὰ τὸ ἀνάγκην εἶναι λαμβάνειν τὰ ἐπιτήδεια, ἐπεὶ ἀγορὰν οὐ παρεῖχον. 18. Μάκρωνας δέ, καίπερ βαρβάρους ὄντας, ἐπεὶ ἀγοράν, οἵαν ἔδύναντο, παρεῖχον, φίλους τε ἐνομίζομεν εἶναι καὶ βίᾳ οὐδὲν ἐλαμβάνομεν τῶν ἐκείνων. 19. Κοτυωρίτας δὲ οὓς ὑμετέρους φατὲ εἶναι, εἴ τι αὐτῶν εἰλήφαμεν, αὐτὸι αἴτιοί εἰσιν· οὐ γὰρ ὡς φίλοι προσεφέροντο ἡμῖν, ἀλλὰ κλείσαντες τὰς πύλας οὔτε εἰσω ἐδέχοντο, οὔτε ἔξω ἀγορὰν ἐπεμπον· γῆτιῶντο δὲ τὸν παρ' ὑμῶν ἀρμοστὴν τούτων αἴτιον εἶναι. 20. "Ο δὲ λέγεις βίᾳ παρελθόντας σκηνοῦν, ἡμεῖς ἡξιούμεν τοὺς κάμνοντας εἰς τὰς στέγας δέξασθαι· ἐπεὶ δὲ οὐκ ἀνέφγον τὰς πύλας, γε ἡμᾶς ἐδέχετο αὐτὸ τὸ χωρίου, ταύτη εἰσελθόντες ἄλλο μὲν οὐδὲν βίαιον ἐποιήσαμεν, σκηνοῦσι δέ ἐν ταῖς στέγαις οἱ κάμνοντες τὰ ἑαυτῶν δαπανῶντες· καὶ τὰς πύλας φρουροῦμεν, ὅπως μὴ ἐπὶ τῷ ὑμετέρῳ ἀρμοστῇ ὁσιν οἱ κάμνοντες ἡμῶν, ἀλλ' ἐφ' ἡμᾶν γε κομά-

σασθαι, ὅταν βουλώμεθα. 21. Οι δὲ ἄλλοι, ὡς ὁράτε, σκηνοῦμεν ὑπαίθριοι ἐν τῇ τάξει, παρεσκευασμένοι, ἀν μέν τις εὐ ποιῆ, ἀντευποιεῖν, ἀν δὲ κακῶς, ἀλέξασθαι. 22. Ἄ δὲ ἡπείλησας, ὡς, ἦν ὑμῶν δοκῆ, Κορύλαν καὶ Παφλαγόνας ξυμμάχους ποιήσεσθε ἐφ' ἡμᾶς, ἡμεῖς δέ, ἦν μὲν ἀνάγκη ἣ, πολεμήσομεν καὶ ἀμφοτέροις ἥδη γὰρ καὶ ἄλλοις πολλαπλασίοις ὑμῶν ἐπολεμήσαμεν· ἀν δὲ δοκῆ ἡμῶν, καὶ φίλον ποιησόμε[θα] τὸν Παφλαγόνα. 23. Ἀκούομεν δὲ αὐτὸν καὶ ἐπιθυμεῶν τῆς ὑμετέρας πόλεως καὶ χωρίων τῶν ἐπιθαλαττίων. Πειρασόμεθα οὖν ξυμπράττουτες αὐτῷ ὧν ἐπιθυμεῖ φίλοι γίγνεσθαι.

24. Ἐκ τούτου μάλα μὲν δῆλοι ἡσαν οἱ ξυμπρέσβεις τῷ Ἑκατωνύμῳ χαλεπαίωντες τοὺς εἰρημένοις, παρελθὼν δὲ αὐτῶν ἄλλος εἶπεν, ὅτι οὐ πόλεμον ποιησόμενοι ἥκοιεν, ἀλλὰ ἐπιδείξοντες, ὅτι φίλοι εἰσί. Καὶ ξενίοις, ἦν μὲν ἔλθητε πρὸς τὴν Σινωπέων πόλιν, ἐκεῖ δεξόμεθα, νῦν δὲ τοὺς ἐνθάδε κελεύσομεν διδόναι ἀ δύνανται· ὄρῶμεν γὰρ πάντα ἀληθῆ ὅντα, ἢ λέγετε. 25. Ἐκ τούτου ξένιά τε ἐπεμπον οἱ Κοτυωρῖται, καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων ἔξενιζον τοὺς Σινωπέων πρέσβεις, καὶ πρὸς ἀλλήλους πολλά τε καὶ φιλικὰ διελέγοντο τά τε ἄλλα καὶ περὶ τῆς λοιπῆς πορείας ἀνεπυνθάνοντο καὶ ὧν ἐκάτεροι ἐδέοντο.

CAPUT VI.

1. Ταύτη μὲν τῇ ἡμέρᾳ τὸύτῳ τὸ τέλος ἐγένετο. Τῇ δὲ ὑστεραὶ ἔξυνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας· καὶ ἐδόκει αὐτοῖς περὶ τῆς λοιπῆς πορείας παρακαλέσαντας τοὺς Σινωπέας βουλεύεσθαι. Εἴτε γὰρ πεζῇ

δέοι πορεύεσθαι, χρήσιμοι ἀν ἐδόκουν εἶναι οἱ Σινωπέις ἔμπειροι γάρ ἡσαν τῆς Παφλαγονίας· εἴτε κατὰ θάλατταν, προσδεῖν ἐδόκει Σινωπέων μόνοι γὰρ ἀν ἐδόκουν ἴκανοὶ εἶναι πλοῖα παρασχεῖν ἀρκοῦντα τῇ στρατιᾷ. 2. Καλέσαντες οὖν τοὺς πρέσβεις ξυνεβουλεύοντο καὶ ἡξίουν "Ελληνας ὄντας" Ελλησι τούτῳ πρώτον καλῶς δέχεσθαι τῷ εὔνους τε εἶναι καὶ τὰ κάλλιστα ξυμβουλεύειν.

3. Ἀναστὰς δὲ Ἐκατόνυμος πρώτον μὲν ἀπελογήσατο περὶ οὐ εἰπειν, ὡς τὸν Παφλαγόνα φίλον ποιήσουντο, ὅτι οὐχ ὡς τοὺς "Ελλησι πολεμησόντων σφῶν εἴποι, ἀλλ' ὅτι, ἔξον τοὺς βαρβάροις φίλους εἶναι, τοὺς "Ελληνας αἱρήσονται. Ἐπεὶ δὲ ξυμβουλεύειν ἐκέλευνον, ἐπευξάμενος ὡδε εἰπειν' 4. Εἰ μὲν ξυμβουλεύοιμι, ἂν βελτιστά μοι δοκεῖ εἶναι, πολλά μοι κάγαθὰ γένοιτο· εἰ δὲ μή, τάναντία. Αὕτη γὰρ ἡ ἱερὰ ξυμβουλὴ λεγομένη εἶναι δοκεῖ μοι παρεῖναι· νῦν μὲν γὰρ δή, ἀν μὲν εὐ ξυμβουλεύσας φανῶ, πολλοὶ ἔσονται οἱ ἐπαινοῦντές με, ἀν δὲ κακῶς, πολλοὶ ἔσεσθε οἱ καταρώμενοι. 5. Πράγματα μὲν οὖν οἰδ̄ ὅτι πολὺ πλείω ἔξομεν, ἐὰν κατὰ θάλατταν κομίζησθε· ἡμᾶς γὰρ δεήσει τὰ πλοῖα πορίζειν· ἦν δὲ κατὰ γῆν στέλλησθε, ὑμᾶς δεήσει τοὺς μαχομένους εἶναι. 6. "Ομως δὲ λεκτέα ἂν γινώσκω· ἔμπειρος γάρ είμι καὶ τῆς χώρας τῶν Παφλαγόνων καὶ τῆς δυνάμεως. "Εχει γὰρ ἀμφότερα, καὶ πεδία κάλλιστα καὶ ὅρη ὑψηλότατα. 7. Καὶ πρώτον μὲν οἴδα εὐθύς, ἢ τὴν εἰσβολὴν ἀνάγκη ποιεῖσθαι· οὐ γάρ ἐστιν ἀλλη, ἢ ἢ τὰ κέρατα τοῦ ὄρους τῆς ὁδοῦ καθ' ἐκάτερά ἐστιν ὑψηλά, ἀ κρατεῖν κατέχοντες καὶ πάνυ ὀλίγοι δύναντ' ἄν· τούτων δὲ κατεχομένων οὐδὲ ἀν οἱ πάντες ἄνθρωποι δύναντ' ἀν διελθεῖν. Ταῦτα δὲ καὶ δείξαιμι ἀν, εἴ μοι

τινα βούλοισθε ξυμπέμψαι. 8. Ἐπειτα δὲ οἶδα καὶ πεδία ὄντα καὶ ἵππείαν, ἦν αὐτοὶ οἱ βάρβαροι νομίζουσι κρείττω εἶναι ἀπάσης τῆς βασιλέως ἵππείας. Καὶ οὖν οὗτοι οὐ παρεγένοντο βασιλεῖ καλοῦντι, ἀλλὰ μεῖζον φρονεῖ ὁ ἄρχων αὐτῶν. 9. Εἰ δὲ καὶ δυνηθεῖτε τά τε δρη κλέψαι ἡ φθάσαι λαβόντες καὶ ἐν τῷ πεδίῳ κρατῆσαι μαχόμενοι τούς τε ἱππέας τούτων καὶ πεζῶν μυριάδας πλείον ἡ δώδεκα, ἥξετε ἐπὶ τοὺς ποταμούς, πρώτον μὲν τὸν Θερμώδοντα εὑρος τριῶν πλέθρων, ὃν χαλεπὸν οἶμαι διαβαίνειν ἄλλως τε καὶ πολεμίων πολλῶν ἔμπροσθεν ὄντων, πολλῶν δὲ ὅπισθεν ἐπομένων· δεύτερον δὲ Ἰριν, τρίτον δὲ Ἀλυν, οὐ μὲν δυοῦ σταδίουν, διὸ οὐκ ἀν δύναισθε ἄνευ πλοίων διαβῆναι· πλοῖα δὲ τίς ἔσται ὁ παρέχων; Ως δὲ αὐτῶς καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἔλθοιτε ἂν, εἰ τὸν "Αλυν διαβαίτητε. 10. Ἐγὼ μὲν οὖν οὐ χαλεπὴν ὑμῶν εἶναι νομίζω τὴν πορείαν, ἀλλὰ παντάπασιν ἀδύνατον. Αὐτοὶ δὲ πλέητε, ἔστιν ἐνθένδε μὲν εἰς Σινώπην παραπλεῦσαι, ἐκ Σινώπης εἰς Ἡράκλειαν· ἐξ Ἡρακλείας δὲ οὕτε πεζῇ οὔτε κατὰ θάλατταν ἀπορίᾳ· πολλὰ γὰρ καὶ πλοῖα ἔστιν ἐν Ἡρακλείᾳ.

11. Ἐπεὶ δὲ ταῦτα ἔλεξεν, οἱ μὲν ὑπώπτευνον φίλας ἔνεκα τῆς Κορύλα λέγειν· καὶ γὰρ ἦν πρόξενος αὐτῷ· οἱ δὲ καὶ ὡς δῶρα ληφθέμενον διὰ τὴν ξυμβουλὴν ταύτην· οἱ δὲ ὑπώπτευνον καὶ τούτου ἔνεκα λέγειν, ὡς μὴ πεζῇ ίόντες τὴν Σινωπέων τι χώραν κακὸν ἐργάζοιντο. Οἱ δὲ οὖν Ἐλληνες ἐψηφίσαντο κατὰ θάλατταν τὴν πορείαν ποιεῖσθαι. 12. Μετὰ ταῦτα Ξενοφῶν εἶπεν· Ω Σινωπεῖς, οἱ μὲν ἄνδρες ἥρηνται πορείαν, ἦν ἴμεις ξυμβουλεύετε· οὕτω δὲ ἔχει· εἰ μὲν πλοῖα ἔσεσθαι μέλλει ἵκανα ἀριθμῷ, ὡς ἔνα μὴ καταλείπεσθαι ἐνθάδε, ήμεις

ἀν πλέοιμεν· εἰ δὲ μέλλοιμεν οἱ μὲν καταλείφεσθαι, οἱ δὲ πλεύσεσθαι, οὐκ ἀν ἐμβαίημεν εἰς τὰ πλοῖα. 13. Γρυ-
νώσκομεν γάρ, ὅτι, ὅπου μὲν ἀν κρατῶμεν, δυναίμεθ’
ἀν καὶ σώζεσθαι καὶ τὰ ἐπιτήδεια ἔχειν· εἰ δέ που
ἡπτους τῶν πολεμίων ληφθησόμεθα, εὑδηλον δή, ὅτι ἐν
ἀνδραπόδων χώρᾳ ἐσόμεθα. 14. Ἀκούσαντες ταῦτα
οἱ πρέσβεις ἐκέλευν πέμπειν πρέσβεις. Καὶ πέμπουσι
Καλλίμαχον Ἀρκάδα καὶ Ἀρίστωνα Ἀθηναῖον καὶ
Σαμόλαν Ἀχαιόν. Καὶ οἱ μὲν φύχοντο.

15. Ἐν δὲ τούτῳ τῷ χρόνῳ Ξενοφῶντι, ὁρῶντι μὲν
ὅπλίτας πολλοὺς τῶν Ἑλλήνων, ὁρῶντι δὲ καὶ πελταστὰς
πολλοὺς καὶ τοξότας καὶ σφενδονήτας καὶ ἵππεῖς δὲ καὶ
μάλα ἥδη διὰ τὴν τριβήν ἰκανούς, ὡντας δὲ ἐν τῷ Πόντῳ,
ἔνθα οὐκ ἀν ἀπ’ ὀλίγων χρημάτων τοσαύτη δύναμις παρε-
σκευάσθη, καλὸν αὐτῷ ἐδόκει εἶναι χώραν καὶ δύναμιν τῇ
Ἑλλάδι προσκτήσασθαι πόλιν κατοικίσαντας. 16. Καὶ
γενέσθαι ἀν αὐτῷ ἐδόκει μεγάλη, καταλογιζομένῳ τὸ τε
αὐτῶν πλῆθος καὶ τὸν περιοικοῦντας τὸν Πόντον. Καὶ
ἐπὶ τούτοις ἐθύετο, πρίν τινι εἰπεῖν τῶν στρατιωτῶν,
Σιλανὸν καλέσας, τὸν Κύρου μάντιν γενόμενον, τὸν Ἀμ-
βρακιώτην. 17. Ό δὲ Σιλανὸς δεδιώς, μὴ γένηται ταῦτα
καὶ καταμείη που ἡ στρατιά, ἐκφέρει εἰς τὸ στράτευμα.
λόγον, ὅτι Ξενοφῶν βούλεται καταμεῖναι τὴν στρατιὰν
καὶ πόλιν οἰκίσαι καὶ ἑαυτῷ ὄνομα καὶ δύναμιν περι-
ποιήσασθαι. 18. Αὐτὸς δὲ ὁ Σιλανὸς ἐβούλετο ὅ τι
τάχιστα εἰς τὴν Ἑλλάδα ἀφικέσθαι· οὓς γὰρ παρὰ
Κύρου ἔλαβε τρισχιλίους δαρεικούς, ὅτε τὰς δέκα ἡμέρας
ηλήθευσε θυόμενος Κύρφ, διεσεσώκει. 19. Τῶι δὲ στρα-
τιωτῶι, ἐπεὶ ἥκουσαν, τοῖς μὲν ἐδόκει βέλτιστον εἶναι
καταμεῖναι, τοῖς δὲ πολλοῖς οὐ. Τιμασίων δὲ [ὁ Δαρδα-
κεὺς] καὶ Θώραξ ὁ Βοιώτιος πρὸς ἐμπόρους μέν τινας.

παρόντας τῶν Ἡρακλεωτῶν καὶ Σινωπέων λέγουσιν, ὅτι, εἰ μὴ ἔξευποριοῦσι τῇ στρατιᾷ μισθόν, ὥστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύσει μεῖναι τοσαύτη δύναμις ἐν τῷ Πόντῳ· βουλεύεται γάρ Εινοφῶν καὶ ἡμᾶς παρακαλεῖ, ἐπειδὰν ἔλθῃ τὰ πλοῖα, τότε εἰπεῖν ἔξαλφης τῇ στρατιᾷ· 20. Ἀνδρες, νῦν μὲν ὁρῶμεν ἡμᾶς ἀπόρους ὄντας καὶ ἐν τῷ ἀπόπλῳ ἔχειν τὰ ἐπιτήδεια καὶ [ώς] οἴκαδε ἀπελθόντας ὄνησαί τι τοὺς οἴκοις εἰ δὲ βούλεσθε τῆς κύκλῳ χώρας περὶ τὸν Πόντον οἰκουμένης ἐκλεξάμενοι, ὅπῃ ἀν βούλησθε, κατασχεῖν καὶ τὸν μὲν ἐθέλοντα ἀπιέναι οἴκαδε, τὸν δὲ ἐθέλοντα μένειν αὐτοῦ, πλοῖα δὲ ὑμῖν πάρεστιν, ὥστε, ὅπῃ ἀν βούλησθε, ἔξαιφνης ἀν ἐπιπέσοιτε. 21. Ἀκούσαντες ταῦτα οἱ ἔμποροι ἀπήγγελλον ταῖς πόλεσι· ξυνέπεμψε δὲ αὐτοῖς Τιμασίων Δαρδανεὺς Εὐρύμαχόν τε τὸν Δαρδανέα καὶ Θώρακα τὸν Βοιωτίου τὰ αὐτὰ ταῦτα ἐροῦντας. Σινωπέis δὲ καὶ Ἡρακλεῶται ταῦτα ἀκούσαντες πέμπουσι πρὸς τὸν Τιμασίωνα καὶ κελεύουσι προστατεῦσαι λαβόντα χρήματα, ὅπως ἐκπλεύσῃ ἡ στρατιά. 22. Ο δὲ ἀσμενος ἀκούσας ἐν ξυλλόγῳ τῶν στρατιωτῶν ὄντων λέγει τάδε· Οὐ δεῖ προσέχειν μονῇ, ὡς ἀνδρες, οὐδὲ τῆς Ἑλλάδος οὐδὲν περὶ πλείονος ποιεῖσθαι. Ἀκούω δέ τινας θύεσθαι ἐπὶ τούτῳ οὐδὲ ὑμῖν λέγοντας. 23. Τπισχνοῦμαι δὲ ὑμῖν, ἀν ἐκπλέγητε, ἀπὸ νουμηνίας μισθοφορὰν παρέξειν Κυζικηνὸν ἐκάστῳ τοῦ μηνός· καὶ ἄξω ὑμᾶς εἰς τὴν Τρωάδα, ἐνθεν καὶ εἰμι φυγάς, καὶ ὑπάρξει ὑμῖν ἡ ἐμὴ πόλις· ἐκόντες γάρ με δέξονται. 24. Ἡγήσομαι δὲ αὐτὸς ἐγώ, ἐνθεν πολλὰ χρήματα λήψεσθε. Ἐμπειρος δέ εἰμι τῆς Αἰολίδος καὶ τῆς Φρυγίας καὶ τῆς Τρωάδος καὶ τῆς Φαρναβάζου ἀρχῆς πάσης, τὰ μὲν διὰ τὸ ἐκεῖθεν εἶναι, τὰ δὲ διὰ τὸ ξυνεστρατεῦσθαι ἐν αὐτῷ σὺν Κλεάρχῳ τε καὶ

Δερκυλλίδα. 25. Ἀναστὰς δὲ αὐθις Θώραξ ὁ Βοιώτιος, ὃς ἀεὶ περὶ στρατηγίας Ξενοφῶντι ἐμάχετο, ἔφη, εἰ ἔξέλθοιεν ἐκ τοῦ Πόντου, ἕσεσθαι αὐτοῖς Χερρόνησον χώραν καλὴν καὶ εὐδαίμονα, ὥστε τῷ βουλομένῳ ἐνοικεῖν, τῷ δὲ μὴ βουλομένῳ ἀπίέναι οἰκαδε· γελοῖον δὲ εἶναι ἐν τῇ Ἑλλάδι οὕσης χώρας πολλῆς καὶ ἀφθόνου ἐν τῇ βαρβάρων μαστεύειν. 26. Ἐστε δὲ ἄν, ἔφη, ἐκεῖ γένησθε, κἀγὼ καθάπερ Τιμασίων ὑπισχνοῦμαι ὑμῖν τὴν μισθοφορίαν. Ταῦτα δὲ ἔλεγεν εἰδώς, ἢ Τιμασίων οἱ Ἡρακλεῶται καὶ οἱ Σινωπεῖς ὑπισχνοῦντο, ὥστε ἐκπλεῖν. 27. Ο δὲ Ξενοφῶν ἐν τούτῳ ἐσίγα. Ἀναστὰς δὲ Φιλήσιος καὶ Λύκων οἱ Ἀχαιοὶ ἔλεγον, ὡς δεινὸν εἴη ἴδιᾳ μὲν Ξενοφῶντα πείθειν τε καταμένειν καὶ θύεσθαι ὑπὲρ τῆς μονῆς μὴ κοινούμενον τῇ στρατιᾷ, εἰς δὲ τὸ κοινὸν μηδὲν ὑγορεύειν περὶ τούτων ὥστε ἡμαγκάσθη ὁ Ξενοφῶν ἀναστῆναι καὶ εἰπεῖν τάδε· 28. Ἐγώ, ὡς ἄνδρες, θύομαι μέν, ὡς ὄρατε, ὅπόσα δύναμαι καὶ ὑπὲρ ὑμῶν καὶ ὑπὲρ ἐμαυτοῦ, ὅπως ταῦτα τυγχάνω καὶ λέγων καὶ νοῶν καὶ πράττων, ὅποια μέλλει ὑμῖν τε κάλλιστα καὶ ἄριστα ἕσεσθαι καὶ ἐμοί. Καὶ νῦν ἔθυόμην περὶ αὐτοῦ τούτου, εἰ ἀμεινον εἴη ἄρχεσθαι λέγειν εἰς ὑμᾶς καὶ πράττειν περὶ τούτων, ἡ παντάπαστι μηδὲ ἄπτεσθαι τοῦ πράγματος. 29. Σιλανὸς δέ μοι ὁ μάντις ἀπεκρίνατο τὸ μὲν μέγιστον, τὰ ἱερὰ καλὰ εἶναι· γέδει γάρ καὶ ἐμὲ οὐκ ἄπειρον ὄντα διὰ τὸ ἀεὶ παρεῖναι τοῖς ἱεροῖς· ἔλεξε δέ, ὅτι ἐν τοῖς ἱεροῖς φαίνοιτο τις δόλος καὶ ἐπιβουλὴ ἐμοί, ὡς ἄρα γινώσκων, ὅτι αὐτὸς ἐπεβούλευε διαβάλλειν με πρὸς ὑμᾶς. Ἐξήνεγκε γάρ τὸν λόγον, ὡς ἐγὼ πράττειν ταῦτα διαινοοίμην ἥδη οὐ πείσας ὑμᾶς. 30. Ἐγὼ δέ, εἰ μὲν ἐώρων ἀποροῦντας ὑμᾶς, τοῦτ' ἀν ἐσκόπουν, ἀφ' οὐ ἀν γένοιτο, ὥστε λαβόντας ὑμᾶς πόλιν τὸν μὲν βουλό-

μενον ἀποπλεῖν ἡδη, τὸν δὲ μὴ βουλόμενον, ἐπεὶ κτήσαιτο ίκανά, ὥστε καὶ τοὺς ἑαυτοῦ οἰκείους ὠφελῆσαι τι.
 31. Ἐπεὶ δὲ ὁρῶ ὑμῖν καὶ τὰ πλοῖα πέμποντας Ἡρακλεώτας καὶ Σινωπεῖς, ὥστε ἐκπλεῖν, καὶ μισθὸν ὑπισχνούμενους ὑμῖν ἄνδρας ἀπὸ νομηνίας, καλόν μοι δοκεῖ εἶναι σωζομένους, ἔνθα βουλόμεθα, μισθὸν τῆς σωτηρίας λαμβάνειν καὶ αὐτός τε παύομαι ἐκείνης τῆς διανοίας καὶ, ὅπόσοι πρὸς ἐμὲ προσήσαν, λέγοντες, ὡς χρὴ ταῦτα πράττειν, ἀναπάντασθαι φῆμι χρῆναι. 32. Οὕτω γὰρ γινώσκω· ἴμοῦ μὲν ὅντες πολλοὶ, ὥσπερ νυνὶ, δοκεῖτε ἄν μοι καὶ ἔντιμοι εἶναι καὶ ἔχειν τὰ ἐπιτήδεια· ἐν γὰρ τῷ κρατεῖν ἔστι καὶ τὸ λαμβάνειν τὰ τῶν ἡττόνων διασπασθέντες δ' ἀν καὶ κατὰ μικρὰ γενομένης τῆς δυνάμεως οὗτ' ἀν τροφὴν δύναισθε λαμβάνειν, οὔτε χαίροντες ἀν ἀπαλλάξαιτε. 33. Δοκεῖ οὖν μοι ἅπερ ὑμῖν, ἐκπορεύεσθαι εἰς τὴν Ἑλλάδα, καὶ ἔάν τις μείνῃ ἡ ἀπολιπὰν ληφθῆ, πρὶν ἐν ἀσφαλεῖ εἶναι πᾶν τὸ στράτευμα, κρίνεσθαι αὐτὸν ὡς ἀδικοῦντα. Καὶ ὅτῳ δοκεῖ, ἔφη, ταῦτα, ἀράτω τὴν χεῖρα. Ἀνέτειναν ἄπαντες.

34. Οἱ δὲ Σιλανὸς ἐβόα καὶ ἐπεχείρει λέγειν, ὡς δίκαιοιν εἴη ἀπιέναι τὸν βουλόμενον. Οἱ δὲ στρατιῶται οὐκ ἡμείχοντο, ἀλλ' ἡπειλούν αὐτῷ, ὅτι, εἰ λήψονται ἀποδιδράσκοντα, τὴν δίκην ἐπιθήσοιεν. 35. Ἐντεῦθεν, ἐπεὶ ἔγνωσαν οἱ Ἡρακλεώται, ὅτι ἐκπλεῖν δεδογμένον εἴη, καὶ Ξενοφῶν αὐτὸς ἐπεψηφικὼς εἴη, τὰ μὲν πλοῖα πέμπουσι, τὰ δὲ χρήματα, ἀ ὑπέσχοντο Τιμασίων καὶ Θώρακι, ἐψευσμένοι ἡσαν τῆς μισθοφορίας. 36. Ἐνταῦθα δὲ ἐκπεπληγμένοι ἡσαν καὶ ἐδεδοίκεσαν τὴν στρατιὰν οἱ τὴν μισθοφορίαν ὑπεσχημένοι. Παραλαβόντες οὖν οὗτοι καὶ τοὺς ἄλλους στρατηγούς, οὓς ἀνεκεκοίνωντο, ἀ πρόσθεν ἐπραττον (πάντες δ' ἡσαν πλὴν Νέωνος τοῦ

Ασιναίου, δος Χειρισόφω ύπεστρατήγει, Χειρίσοφος δὲ οὕπω παρῆν), ἔρχονται πρὸς Ξενοφῶντα καὶ λέγουσιν, δτι μεταμέλοι αὐτοῖς καὶ δοκοὶ κράτιστον εἶναι πλεῖν. εἰς Φᾶσιν, ἐπεὶ πλοῦα ἔστι, καὶ κατασχεῖν τὴν Φασιανῶν χώραν. 37. Αἱτου δὲ οὐδοῦς ἐτύγχανε βασιλεύων αὐτῶν. Ξενοφῶν δὲ ἀπεκρίνατο, δτι οὐδὲν ἀν τούτων εἴποι εἰς τὴν στρατιάν ύμεις δὲ ξυλλέξαντες, ἔφη, εἰ βούλεσθε, λέγετε. Ἐνταῦθα ἀποδείκνυται Τιμασίων ὁ Δαρδανεὺς γνώμην οὐκ ἐκκλησιάζειν, ἀλλὰ τοὺς αὐτοῦ ἔκαστον λοχαγοὺς πρώτον πειρᾶσθαι πείθειν. Καὶ ἀπελθόντες ταῦτ' ἐποίουν.

CAPUT VII.

1. Ταῦτα οὖν οἱ στρατιώται ἀνεπύθοντο [τὰ] πρατόμενα. Καὶ ὁ Νέων λέγει, ώς Ξενοφῶν ἀναπεπεικὼς τοὺς ἄλλους στρατηγοὺς διανοεῖται ἄγειν τοὺς στρατιώτας ἔξαπατήσας πάλιν εἰς Φᾶσιν. 2. Ἀκούσαντες δὲ οἱ στρατιώται χαλεπῶς ἔφερον· καὶ ξύλλογοι ἐγίνοντο, καὶ κύκλοι ξυνίσταντο, καὶ μάλα φοβεροὶ ἦσαν; μὴ ποιήσειαν, οἰα καὶ τοὺς τῶν Κόλχων κήρυκας ἐποίησαν καὶ τοὺς ἀγορανόμους· δσοι γὰρ μὴ εἰς τὴν θάλατταν κατέφυγον, κατέλεύσθησαν. 3. Ἐπεὶ δὲ ἥσθάνετο Ξενοφῶν, ἔδοξεν αὐτῷ ώς τάχιστα ξυναγαγεῖν αὐτῶν ἀγορὰν καὶ μὴ ἔᾶσαι ξυλλεγῆναι αὐτομάτους· καὶ ἐκέλευσε τὸν κήρυκα ξύλλεγειν ἀγοράν. 4. Οἱ δὲ ἐπεὶ τοῦ κήρυκος ἥκουσαν, ξυνέδραμον καὶ μάλα ἐτοίμως· Ἐνταῦθα Ξενοφῶν τῶν μὲν στρατηγῶν οὐ κατηγόρει, δτι ἥλθον πρὸς αὐτόν, λέγει δὲ ὡδε·

5. Ἀκούω τινὰ διαβάλλειν, ω ἄνδρες, ἐμέ, ώς ἐγὼ ἄρα ἔξαπατήσας ύμᾶς μέλλω ἄγειν εἰς Φᾶσιν. Ἀκοίσατε οὖν μου πρὸς θεῶν· καὶ ἐὰν μὲν ἐγὼ φαίνωμαι

ἀδικῶν, οὐ χρή με ἐνθένδε ἀπελθεῖν, πρὶν ἀν δῶ δίκην· ἀν δ' ὑμᾶς φαίνωνται ἀδικοῦντες οἱ ἐμὲ διαβάλλοντες, οὗτως αὐτοῖς χρῆσθε, ὥσπερ ὅξιν. 6. ‘Τμεῖς δ', ἔφη, ἵστε δήπου, ὅτεν ἥλιος ἀνίσχει καὶ ὅπου δύεται· καὶ ὅτι, ἐὰν μέν τις εἰς τὴν Ἑλλάδα μέλλῃ ἵέναι, πρὸς ἐσπέραν δεῖ πορεύεσθαι· ἦν δέ τις βούληται εἰς τοὺς βαρβάρους, τοῦμπαλιν πρὸς ἔω. ’Εστιν οὖν ὅστις τοῦτο ἀν δύναιτο ὑμᾶς ἔξαπατήσαι, ὡς ἥλιος ἔνθα μὲν ἀνίσχει, δύεται δ' ἐνταῦθα, ἔνθεν δὲ δύεται, ἀνίσχει δ' ἐντεῦθεν; 7. ’Αλλὰ μὴν καὶ τοῦτο γε ἐπίστασθε, ὅτι βορέας μὲν ἔξω τοῦ Πόντου εἰς τὴν Ἑλλάδα φέρει, νότος δὲ εἴσω εἰς Φάσιν· καὶ λέγεται, ὅταν βορρᾶς πνέῃ, ὡς καλοὶ πλοιὶ εἰσιν εἰς τὴν Ἑλλάδα. Τοῦτο οὖν ἔστιν ὅπως τις ἀν ὑμᾶς ἔξαπατήσαι, ὥστε ἐμβαίνειν, ὁπόταν νότος πνέῃ; 8. ’Αλλὰ γάρ, ὁπόταν γαλήνη ἦ, ἐμβιβώ. Οὐκοῦν ἐγὼ μὲν ἐν ἐνὶ πλοϊῷ πλεύσομαι, ὑμεῖς δὲ τοὐλάχιστον ἐν ἑκατόν; Πῶς ἀν οὖν ἐγὼ ἡ βιασαίμην ὑμᾶς ἔντιν ἐμοὶ πλεῦν μὴ βουλομένους, ἢ ἔξαπατήσας ἄγοιμι; 9. Ποιῶ δ' ὑμᾶς ἔξαπατηθέντας καὶ καταγοητευθέντας ὑπ' ἐμοῦ ἥκειν εἰς Φάσιν· καὶ δὴ [καὶ] ἀποβαίνομεν εἰς τὴν χώραν· γνώσεσθε δήπου, ὅτι οὐκ ἐν τῇ Ἑλλάδι ἔστε· καὶ ἐγὼ μὲν ἔσομαι δὲ ἔξηπατηκώς εἰς, ὑμεῖς δὲ οἱ ἔξηπατημένοι ἐγγὺς μυρίων ἔχοντες ὅπλα. Πῶς ἀν οὖν εἰς ἀνήρ μᾶλλον δοίη δίκην, ἢ οὕτω περὶ αὐτοῦ τε καὶ ὑμῶν βουλευόμενος; 10. ’Αλλ' οὗτοι εἰσιν οἱ λόγοι ἀνδρῶν καὶ ἡλιθίων κάμοι φθονούντων, ὅτι ἐγὼ ὑφ' ὑμῶν τιμῶμαι. Καίτοι οὐ δικαίως γ' ἀν μοι φθονοῦει· τίνα γάρ αὐτῶν ἐγὼ κωλύω ἢ λέγειν, εἴ τις τι ἀγαθὸν δύναται, ἐν ὑμῖν, ἢ μάχεσθαι, εἴ τις ἐθέλει, ὑπὲρ ὑμῶν τε καὶ ἑαυτοῦ, ἢ ἐγρηγορέναι περὶ τῆς ὑμετέρας ἀσφαλείας ἐπιμελόμενον; Τί γάρ; ἄρχοντας αἴρουμένων

νμῶν ἐγώ τινι ἐμποδών είμι; Παρίημι, ἀρχέτω μόνον ἀγαθόν τι ποιῶν ύμᾶς φαινέσθω. 11. Ἀλλὰ γάρ ἐμοὶ μὲν ἀρκεῖ περὶ τούτων τὰ εἰρημένα· εἰ δέ τις ύμῶν ἡ αὐτὸς ἔξαπατηθῆναι ἀν οἴεται ταῦτα ἡ ἄλλου ἔξαπατῆσαι ταῦτα, λέγων διδασκέτω. 12. "Οταν δὲ τούτων ἄλις ἔχητε, μὴ ἀπέλθητε, πρὶν ἀκούσητε, οἷον ὅρῳ ἐν τῇ στρατιᾷ ἀρχόμενον πρᾶγμα· ὃ εἰ ἔπεισται καὶ ἔσται οἷον ὑποδείκνυσιν, ὥρᾳ ἡμῖν βουλεύεσθαι ὑπὲρ ἡμῶν αὐτῶν, μὴ κάκιστοι τε καὶ αἴσχιστοι ἄνδρες ἀποφαινώμεθα καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων καὶ φιλίων καὶ πολεμίων, καὶ καταφρονηθῶμεν.

13. Ἀκούσαντες δὲ ταῦτα οἱ στρατιῶται ἔθαύμασάν τε, ὅτι εἴη, καὶ λέγειν ἐκέλευνον. Ἐκ τούτου ἀρχεται πάλιν· Ἐπίστασθέ που, ὅτι χωρία ἡν ἐν τοῖς ὅρεσι βαρβαρικά, φίλια τοῖς Κερασούντιοι, ὅθεν κατιόντες τινὲς καὶ Ἱερεῖα ἐπώλουν ἡμῖν καὶ ἀλλα ὧν εἰχον, δοκοῦσι δέ μοι καὶ ύμῶν τινες εἰς τὸ ἐγγυτάτω χωρίον τούτων ἐλθόντες ἀγοράσαντές τι πάλιν ἐλθεῖν. 14. Τοῦτο καταμαθὼν Κλεάρετος ὁ λοχαγός, ὅτι καὶ μικρὸν εἴη καὶ ἀφύλακτον διὰ τὸ φίλιον νομίζειν εἶναι, ἔρχεται ἐπ' αὐτοὺς τῆς συκτὸς ὡς πορθήσων, οὐδενὶ ἡμῶν εἰπών. 15. Διενενόητο δέ, εἰ λάβοι τόδε τὸ χωρίον, εἰς μὲν τὸ στράτευμα μηκέτι ἐλθεῖν, εἰσβὰς δὲ εἰς πλοῖον, ἐνῷ ἐτύγχανον οἱ ξύσκηνοι αὐτοῦ παραπλέοντες, καὶ ἐνθέμενος, εἴ τι λάβοι, ἀποπλέων οἴχεσθαι ἔξω τοῦ Πόντου. Καὶ ταῦτα ξυνωμολόγησαν αὐτῷ οἱ ἐκ τοῦ πλοίου σύσκηνοι, ὡς ἐγώ μὲν αἰσθάνομαι. 16. Παρακαλέσας οὖν ὅπόσους ἔπειθεν ἦγεν ἐπὶ τὸ χωρίον. Πορειόμενον δὲ αὐτὸν φθάνει ἡμέρα γενομένη, καὶ ξυστάντες οἱ ἀνθρωποι ἀπὸ ἵσχυρῶν τόπων βάλλοντες καὶ παίοντες τίν τε Κλεάρετον ἀποκτείνουσι καὶ τῶν ἄλλων συχνούς.

οι δέ τινες καὶ εἰς Κερασοῦντα αὐτῶν ἀποχωροῦσι. 17. Ταῦτα δ' ἡν ἐν τῇ ἡμέρᾳ, ἡ ἡμένις δεῦρο ἔξωρμῶμεν πεζῇ· τῶν δὲ πλεόντων ἔτι τινὲς ἡσαν ἐν Κερασοῦντι οὐπω ἀνηγμένοι. Μετὰ τοῦτο, ὡς οἱ Κερασούντιοι λέγουσιν, ἀφικνοῦνται τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες τῶν γεραιτέρων πρὸς τὸ κοινὸν τὸ ἡμέτερον χρῆζοντες ἐλθεῖν. 18. Ἐπεὶ δὲ ἡμᾶς οὐ κατέλαβον, πρὸς τοὺς Κερασούντιος ἔλεγον, δτι θαυμάζοιεν, τί ἡμῖν δόξειεν ἐλθεῖν ἐπὶ αὐτούς. Ἐπεὶ μέντοι σφεῖς λέγειν, ἔφασαν, δτι οὐκ ἀπὸ κοινοῦ γένοιτο τὸ πρᾶγμα, ἥδεσθα τε αὐτοὺς καὶ μέλλειν ἐνθάδε πλεῖν, ὡς ἡμῶν λέξαι τὰ γενόμενα, καὶ τοὺς νεκροὺς κελεύειν αὐτοὺς θάπτειν λαβόντας τοὺς τούτου δεομένους. 19. Τῶν δὲ ἀποφυγόντων τινὰς Ἑλλήνων τυχεῖν ἔτι ὅντας ἐν Κερασοῦντι· αἰσθόμενοι δὲ τοὺς βαρβάρους, ὅποι ἦσαν, αὐτοί τε ἐτόλμησαν βάλλειν τοῖς λίθοις καὶ τοῖς ἄλλοις παρεκελεύοντο. Καὶ οἱ ἄνδρες ἀποθνήσκουσι τρεῖς ὅντες οἱ πρέσβεις καταλευσθέντες. 20. Ἐπεὶ δὲ τοῦτο ἐγένετο, ἔρχονται πρὸς ἡμᾶς οἱ Κερασούντιοι καὶ λέγουσι τὸ πρᾶγμα· καὶ ἡμένις οἱ στρατηγὸι ἀκούσαντες ἡχθόμεθά τε τοῖς γεγενημένοις καὶ ἐβουλευόμεθα ξὺν τοὺς Κερασούντιοις, ὅπως ἀνταφείησαν οἱ τῶν Ἑλλήνων νεκροί. 21. Συγκαθήμενοι δὲ ἔξωθεν τῶν ὅπλων ἔξαιφνης ἀκούομεν θορύβου πολλοῦ· Παῖε, παῖε, βάλλε, βάλλε. Καὶ τάχα δὴ ὁρῶμεν πολλοὺς προσθέοντας λίθους ἔχοντας ἐν ταῖς χερσὶ, τοὺς δὲ καὶ ἀναιρουμένους. 22. Καὶ οἱ μὲν Κερασούντιοι, ὡς ἀν καὶ ἐωρακότες τὸ παρ' ἑαυτοῖς πρᾶγμα, δεισαντες ἀποχωροῦσι πρὸς τὰ πλοῖα. Ἡσαν δὲ ηὴ Δία καὶ ἡμῶν οὐ ἔδεισαν. 23. Ἐγώγε μὴν ἡλθον πρὸς αὐτοὺς καὶ ἡρώτων, δ τι ἔστι τὸ πρᾶγμα. Τῶν δὲ ἡσαν μὲν οἱ οὐδὲν ὥδεσαν, οἵμως δὲ λίθους εἶχον ἐν ταῖς χερσὶν.

Ἐπεὶ δὲ καὶ εἰδότε τινὶ ἐπέτυχον, λεγει μοι, ὅτι οἱ ἀγορανόμοι δεινότατα ποιοῦσι τὸ στράτευμα. 24. Ἐν τούτῳ τις ὄρᾳ τὸν ἀγορανόμον Ζήλαρχον πρὸς τὴν θάλατταν ἀποχωροῦντα καὶ ἀνέκραγεν· οἱ δὲ ὡς ἥκουσαν, ὥσπερ ἡ σὺν ἀγρίου ἡ ἐλάφου φανέντος, ἔνται ἐπ' αὐτόν. 25. Οἱ δὲ αὖ Κερασούντιοι ὡς εἶδον ὄρμῶντας καθ' αὐτούς, σαφῶς νομίζοντες ἐπὶ σφᾶς ἔσθαι, φεύγουσι δρόμῳ καὶ ἐμπίπτουσιν εἰς τὴν θάλατταν. Εὔνειστεον δὲ καὶ ἡμῶν αὐτῶν τινες, καὶ ἐπνύγετο ὅτις νεῖν μὴ ἐτύγχανεν ἐπιστάμενος. 26. Καὶ τούτους τί δοκεῖτε; Ἡδίκουν μὲν οὐδέν, ἔδεισαν δέ, μὴ λύττα τις ὥσπερ κυսὶν ἡμῖν ἐμπεπτώκοι. Εἰ δὲ ταῦτα τοιαῦτα ἔσται, θεάσασθε, οὐαὶ ἡ κατάστασις ἡμῖν ἔσται τῆς στρατιᾶς. 27. Τιμέντις μὲν οἱ πάντες οὐκ ἔσεσθε κύριοι οἵτε ἀνελέσθαι πόλεμον, φὰ δὲ βούλησθε, οὔτε καταλῦσαι, ἴδιᾳ δὲ ὁ βουλόμενος ἄξει στράτευμα ἐφ' ὃ τι ἀν θέλῃ. Καν τινες πρὸς ὑμᾶς ἰωσι πρέσβεις ἡ εἰρήνης δείμενοι ἡ ἄλλου τινός, κατακτείναντες τούτους οἱ βουλόμενοι ποιήσουσιν ὑμᾶς τῶν λόγων μὴ ἀκοῦσαι τῶν πρὸς ὑμᾶς ἵντων. 28. Ἐπειτα δέ, οὓς μὲν ἀν ὑμέν πάντες ἔλλησθε ἄρχοντας, ἐν οὐδεμίᾳ χώρᾳ ἔσονται· ἔστις δὲ ἀν ἑαυτὸν ἔληται στρατηγὸν καὶ ἐθέλη λέγειν, Βάλλε, βάλλε, οὗτος ἔσται ίκανὸς καὶ ἄρχοντα κατακαγεῖν καὶ ἴδιώτην, ὃν ἀν ὑμῶν ἐθέλῃ, ἄκριτον, ἦν ὡσιν οἱ πεισόμενοι αὐτῷ, ὥσπερ καὶ νῦν ἐγένετο. 29. Ολα δὲ ὑμῖν καὶ διαπεπράχασιν οἱ αὐθαίρετοι οὐτοι στρατηγοί, σκέψασθε. Ζήλαρχος μὲν ὁ ἀγορανόμος, εἰ μὲν ἀδικεῖ ὑμᾶς, οἴχεται ἀποπλέων οὐ δοὺς ὑμῖν δίκην· εἰ δὲ μὴ ἀδικεῖ, φεύγει ἐκ τοῦ στρατεύματος δείσας, μὴ ἀδίκως ἄκριτος ἀποθάνῃ. 30. Οἱ δὲ καταλεύσαντες τοὺς πρέσβεις διεπράξαντο ἡμῖν μόνοις μὲν τῶν Ἑλλήνων εἰς Κερασούντα μὴ ἀσ-

φαλὲς εἶναι, ἀν μὴ σὺν ἰσχύι, ἀφικνεῖσθαι· τοὺς δὲ νεκρούς, οὓς πρόσθεν αὐτὸι οἱ κατακανόντες ἐκέλευν θάπτειν, τούτους διεπράξαντο μηδὲ ἔννη κηρυκίῳ ἔτι ἀσφαλὲς εἶναι ἀνελέσθαι. Τίς γὰρ ἐθελήσει κῆρυξ ἵέναι κήρυκας ἀπεκτονώς; 31. Ἐάλλ' ήμεις Κερασοντιών θάψαι αὐτοὺς ἐδεήθημεν. Εἰ μὲν οὖν ταῦτα καλῶς ἔχει, δοξάτω ὑμῖν, ἵνα, ὡς τοιούτων ἐσομένων, καὶ φυλακὴν ἴδιᾳ ποιήσῃ τις καὶ τὰ ἔρυμνὰ [ὑπερδέξια] πειρᾶται ἔχων σκηνοῦν. 32. Εἴ μέντοι οὐμῖν δοκεῖ θηρίων, ἀλλὰ μὴ ἀνθρώπων εἶναι τὰ τοιαῦτα ἔργα, σκοπεῦτε παῦλάν τινα αὐτῶν· εἰ δὲ μή, πρὸς Διὸς πῶς ἡ θεοῖς θύσομεν ηδέως, ποιοῦντες ἔργα ἀσεβῆ, ἡ πολεμίοις πῶς μαχούμεθα, ἣν ἀλλήλους κατακαίνωμεν; 33. Πόλις δὲ φιλία τίς ήμᾶς δέξεται, ἥτις ἀν ὄρφα τοσαύτην ἀνομίαν ἐν ημῖν; Ἀγορὰν δὲ τίς ἀξει θαρρῶν, ἣν περὶ τὰ μέγιστα τοιαῦτα ἔξαμπτάνοντες φαινόμεθα; Οδὸς δὲ δὴ πάντων οἰόμεθα τεύξεσθαι ἐπαίνου, τίς ήμᾶς τοιούτους ὄντας ἐπαινέσειεν; Ἡμεῖς μὲν γὰρ οὐδὲ δτε πονηροὺς ἀν φαίημεν εἶναι τοὺς τὰ τοιαῦτα ποιοῦντας.

34. Ἐκ τούτου ἀνιστάμενοι πάντες ἔλεγον τοὺς μὲν τοιτῶν ἄρξαντας δοῦναι δίκην, τοῦ δὲ λοιποῦ μηκέτι ἔξειναι ἀνομίας ἄρξαι· ἐὰν δέ τις ἄρξῃ, ἀγεσθαι αὐτοὺς ἐπὶ θανάτῳ τοὺς δὲ στρατηγοὺς εἰς δίκας πάντας καταστῆσαι· εἶναι δὲ δίκας καὶ εἰ τι ἄλλο τις ἡδίκητο, ἐξ οὐ Κύρος ἀπέθανε· δικαστὰς δὲ τοὺς λοχαγοὺς ἐποιήσαντο. 35. Παραμούντος δὲ Ξενοφῶντος καὶ τῶν μάντεων συμβουλεύοντων ἔδοξε καὶ καθῆραι τὸ στράτευμα. Καὶ ἐγένετο καθαρμός.

CAPUT VIII.

1. "Εδοξε δὲ καὶ τοὺς στρατηγοὺς δίκην ὑποσχεῖν τοῦ παρεληλυθότος χρόνου. Καὶ διδόντων Φιλήσιος μὲν ὠφλε καὶ Ξανθικλῆς τῆς φυλακῆς τῶν γαυλικῶν χρημάτων τὸ μείωμα εἴκοσι μνᾶς, Σοφαίνετος δέ, ὅτι ἄρχων αἱρεθεὶς κατημέλει, δέκα μνᾶς. Ξενοφῶντος δὲ κατηγόρησάν τινες φάσκοντες παίεσθαι ὑπ' αὐτοῦ καὶ ὡς ὑβρίζοντος τὴν κατηγορίαν ἐποιούντο. 2. Καὶ ὁ Ξενοφῶν ἐκέλευσεν εἰπεῖν τὸν πρῶτον λέξαντα, ποῦ καὶ ἐπλήγη. 'Ο δὲ ἀποκρίνεται· "Οπου καὶ τῷ ρήγῃ ἀπωλλύμεθα, καὶ χιὼν πλείστη ἦν. 3. 'Ο δὲ εἶπεν· 'Αλλὰ μὴν καὶ χειμῶνός γε δυτος οἷου λέγεις, σίτου δὲ ἐπιλελοιπότος, οἵνου δὲ μηδ' ὁσφραίνεσθαι παρόν, ὑπὸ δὲ πόνων πολλῶν ἀπαγορεύοντων, πολεμίων δὲ ἐπομένων, εἰ ἐν τοιούτῳ καιρῷ ὑβριζον, ὁμολογῶ καὶ τῶν δυνών ὑβριστότερος είναι, οἵς φασιν ὑπὸ τῆς ὑβρεως κόπου οὐκ ἔγγινεσθαι. 4. "Ομως δὲ καὶ λέξον, ἔφη, ἐκ τίνος ἐπλήγης. Πότερον γάτουν τί σε καί, ἐπει μοι οὐκ ἐδίδους, ἔπαιουν; ἀλλ' ἀπήτουν; ἀλλὰ περὶ παιδικῶν μαχόμενος; ἀλλὰ μεθύων ἐπαρφύνησα; 5. 'Επει δὲ τούτων οὐδὲν ἔφησεν, ἐπήρετο αὐτόν, εἰ δηλιτεύοι. Οὐκ ἔφη. Πάλιν, εἰ πελτάζοι. Οὐδὲ τοῦτ' ἔφη, ἀλλ' ήμίονον ἐλαύνειν ταχθεὶς ὑπὸ συσκήνων ἐλεύθερος ἄν. 6. 'Ενταῦθα δὴ ἀναγυγνώσκει αὐτὸν καὶ ἥρετο· 'Η σὺ εἰ ὁ τὸν κάμνουστα ἀπάγων; Ναὶ μὰ Δλ', ἔφη· σὺ γάρ ἡνάγκαζες· τὰ δὲ τὰν ἐμῶν συσκήνων σκεύη διέρριψας. 7. 'Αλλ' ή μὲν διάρριψις, ἔφη ὁ Ξενοφῶν, τοιαύτη τις ἐγένετο· διέδωκα δὲλλοις ἄγειν καὶ ἐκέλευσα πρὸς ἐμὲ ἀπαγαγεῖν καὶ ἀπολαβὼν ἅπαντα σῶα ἀπέδωκά σοι, ἐπειδὴ καὶ σὺ ἐμοὶ ἀπέδειξας τὸν ἄνδρα. Οίον δὲ τὸ πρᾶγμα ἐγένετο, ἀκούσατε, ἔφη καὶ

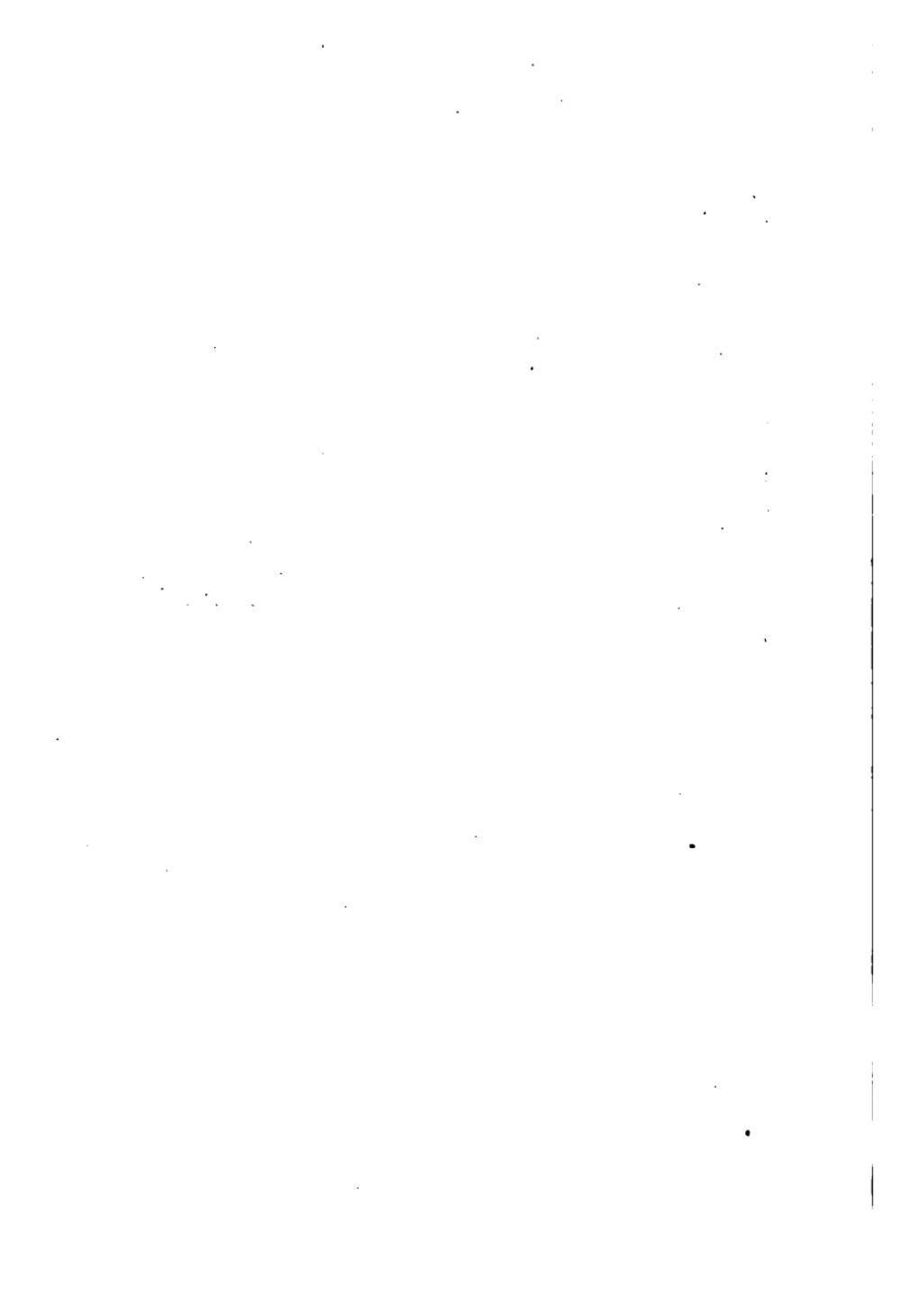
γάρ ἀξιον. 8. Ἀνὴρ κατελείπετο διὰ τὸ μηκέτι δύνασθαι πορεύεσθαι. Καὶ ἐγὼ τὸν μὲν ἄνδρα τοσοῦτον ἐγίγνωσκον, ὅτι εἰς ἡμῶν εἴη· ἡνάγκασα δὲ σὲ τοῦτον ἄγειν, ὡς μὴ ἀπόλοιτο· καὶ γάρ, ὡς ἐγὼ οἶμαι, πολέμιοι ἡμῖν ἐφείποντο. 9. Συνέφη τούτῳ ὁ ἄνθρωπος. Οὐκοῦν, ἔφη ὁ Ξενοφῶν, ἐπεὶ προῦπεμψά σε, καταλαμβάνω αὐθίς σὺν τοῖς ὀπισθοφύλαξι προσιῶν βόθρον ὀρύττοντα ὡς κατορύττοντα τὸν ἄνθρωπον καὶ ἐπιστὰς ἐπήγουν σε; 10. Ἐπεὶ δὲ παρεστηκότων ἡμῶν συνέκαμψε τὸ σκέλος ὁ ἀνήρ, ἀνέκραγον οἱ παρόντες, ὅτι ζῆ ὁ ἀνήρ· σὺ δὲ εἶπας· Ὡπόσα γε βούλεται, ὡς ἔγωγε αὐτὸν οὐκ ἀξω. Ἐνταῦθα ἔπαισά σε, ἀληθῆ λέγεις· ἔδοξας γάρ μοι εἰδότι ἑοικέναι, ὅτι ἔξη. 11. Τί οὖν; ἔφη, ἡττόν τι ἀπέθανεν, ἐπεὶ ἐγὼ σοι ἀπέδειξα αὐτόν; Καὶ γὰρ ἡμεῖς, ἔφη ὁ Ξενοφῶν, πάντες ἀποθανούμεθα· τούτου οὖν ἔνεκα ξῶντας ἡμᾶς δεῖ κατορυχθῆναι; 12. Τοῦτον μὲν ἀνέκραγον ὡς ὀλίγας παίσειεν ἄλλους δὲ ἐκέλευε λέγειν, διὰ τί ἔκαστος ἐπλήγη. Ἐπεὶ δὲ οὐκ ἀνίσταντο, αὐτὸς ἔλεγεν·

13. Ἐγώ, ὡς ἄνδρες, ὅμολογῷ παῖσαι δὴ ἄνδρας ἔνεκεν ἀταξίας, ὅσοις σώζεσθαι μὲν ἥρκει δὶς ἡμᾶς, ἐν τάξει τε ἰόντων καὶ μαχομένων, ὅπου δέοι, αὐτοὶ δὲ λιπόντες τὰς τάξεις προθέοντες ἀρπάζειν ἥθελον καὶ ἡμῶν πλευνεκτεῖν. Εἰ δὲ τοῦτο πάντες ἐποιούμεν, ἀπαντεῖς ἀν ἀπωλόμεθα. 14. Ἡδη δὲ καὶ μαλακιζόμενόν τινα καὶ οὐκ ἔθέλοντα ἀνίστασθαι, ἀλλὰ προϊέμενον αὐτὸν τοῖς πολεμίοις καὶ ἔπαισα καὶ ἐβιασάμην πορεύεσθαι. Ἐν γάρ τῷ ἴσχυρῷ χειμῶνι καὶ αὐτός ποτε ἀναμένων τινὰς συσκευαζομένους καθεξόμενος συχνὸν χρόνον κατέμαθον ἀναστὰς μόλις καὶ τὰ σκέλη ἐκτείνας. 15. Ἐν ἐμαυτῷ οὖν πεῖραν λαβών, ἐκ τούτου καὶ ἄλλου, ὅπότε ἴδοιμι καθήμενον καὶ βλακεύοντα, ἥλαυνον· τὸ γάρ κινέσθαι

καὶ ἀνδρίζεσθαι παρεῖχε θερμασίαν τινὰ καὶ ὑγρότητα, τὸ δὲ καθῆσθαι καὶ ἡσυχίαν ἔχειν ἐώρων ὑπουργὸν ὃν τῷ τε ἀποπήγυνοςθαι τὸ αἷμα καὶ τῷ ἀποσήρπεσθαι τοὺς τῶν ποδῶν δακτύλους, ἅπερ πολλοὺς καὶ ὑμεῖς ἴστε παθόντας. 16. "Ἄλλον δέ γε ἵσως ἀπολευπόμενόν που διὰ ῥαστώνην καὶ κωλύοντα καὶ ὑμᾶς τοὺς πρόσθεν καὶ ἡμᾶς τοὺς δημισθεν πορεύεσθαι ἔπαισα πύξ, ὅπως μὴ λόγχῃ ὑπὸ τῶν πολεμίων παίσιντο. 17. Καὶ γὰρ οὖν νῦν ἔξεστιν αὐτοῖς σωθεῖσιν, εἴ τι ὑπ' ἐμοῦ ἔπαθον παρὰ τὸ δίκαιον, δίκην λαβεῖν. Εἰ δὲ ἐπὶ τοῖς πολεμίοις ἐγένοντο, τὸ μέγα ἀν οὕτως ἔπαθον, δτου δίκην ἀν ἡξίουν λαμβάνειν; 18. 'Απλοῦς μοι, ἔφη, δ λόγος. Εἰ μὲν ἐπ' ὄγαθῷ ἐκόλασά τινα, ἀξιῶ ὑπέχειν δίκην, οὖν καὶ γονεῖς νιόις καὶ διδάσκαλοι παισί. Καὶ γὰρ οἱ ἰατροὶ καίουσι καὶ τέμνουσιν ἐπ' ἄγαθῳ. 19. Εἰ δὲ ὑβρεὶ νομίζετε με ταῦτα πράττειν; ἐνθυμήθητε, δτι νῦν ἐγὼ θαρσῶ σὺν τοῖς θεοῖς μᾶλλον ἢ τότε, καὶ θραυστέρος είμι νῦν ἢ τότε, καὶ οἶνον πλειω πίνω, ἀλλ' ὅμως οὐδένα παίω· ἐν εὐδίᾳ γὰρ ὄρῳ ὑμᾶς. 20. "Οταν δὲ χειμῶν ἦ, καὶ θάλαττα μεγάλῃ ἐπιφέρηται, οὐχ ὄράτε, δτι καὶ νεύματος μόνου ἔνεκα χαλεπαίνει μὲν πρφρεὺς τοῖς ἐν πρφρᾳ, χαλεπαίνει δὲ καὶ κυβερνήτης τοῖς ἐν πρύμνῃ; Ἰκανὰ γὰρ ἐν τῷ τοιούτῳ καὶ μικρὰ ἀμαρτηθέντα πάντα συνεπιτρέψαν. 21. "Οτι δὲ δικαίως ἔπαιον αὐτούς, καὶ ὑμεῖς κατεδικάσατε· ἔχοντες ξίφη, οὐ ψήφους, παρέστητε, καὶ ἔξην ὑμῖν ἐπικουρεῖν αὐτοῖς, εἰ ἐβούλεσθε· ἀλλὰ μὰ Διὰ οὔτε τούτοις ἐπικουρεῖτε, οὔτε σὺν ἐμοὶ τὸν ἀτακτοῦντα ἐπαλετε. 22. Τοιγαροῦν ἔξουσίαν ἐποιήσατε τοὺς κακοῦς· αὐτῶν ὑβρίζειν ἐώντες αὐτούς. Οἴμαι γάρ, εἰ ἐθέλετε σκοπεῖν, τοὺς αὐτοὺς εὑρήσετε καὶ τότε κακίστους καὶ νῦν ὑβριστάτους. 23. Βοήσκος γοῦν, δ πύκτης δ Θετταλός, τότε

μὲν διεμάχητο ὡς κάμνων ἀσπίδα μὴ φέρειν, τῦν δ', ὡς ἀκούω, Κοτυωριτῶν πολλοὺς ἥδη ἀποδέδυκεν. 24. Ἡν οὖν σωφρονήτε, τοῦτον τάνατία ποιήσετε ἢ τοὺς κύνας ποιοῦσι· τοὺς μὲν γάρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασι, τὰς δὲ νύκτας ἀφιάσι, τοῦτον δέ, ἢν σωφρονήτε, τὴν νύκτα μὲν δήσετε, τὴν δὲ ἡμέραν ἀφήσετε. 25. Ἀλλὰ γάρ, ἔφη, θαυμάζω, δτι, εἰ μέν τινι ὑμῶν ἀπηχθόμην, μέμνησθε καὶ οὐ σιωπάτε, εἰ δέ τῳ ἡ χειμῶνα ἐπεκούρησα, ἢ πολέμιον ἀπήρυξα, ἢ ἀσθενοῦντι ἢ ἀποροῦντι συνεξευπόρησά τι, τούτων οὐδεὶς μέμνηται· οὐδὲ εἴ τινα καλῶς ποιοῦντα ἐπήνεσα, οὐδὲ εἴ τιν' ἄνδρα ὅντα ἀγαθὸν ἐτίμησα, ὡς ἐδυνάμην, οὐδὲν τούτων μέμνησθε. 26. Ἀλλὰ μὴν καλὸν τε καὶ δίκαιον καὶ ὕστιον τῶν ἀγαθῶν μᾶλλον ἡ τῶν κακῶν μεμνῆσθαι.

Ἐκ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμίμνησκον καὶ περιεγένετο, ὥστε καλῶς ἔχειν.



NOTES.

CHAPTER I.

§ 1. *Recapitulation of preceding narrative.*

τὴν μέχρις ἐπὶ θάλασσαν] In IV. 5. 6 we find the corresponding phrase *ἔστε ἐπὶ τῷ δάκεδον.*

ἀφίκουστο] The optative, for which *ἀφίκοτο* is read by a few MSS, throws the sentence into the oblique narration as forming a part of the original words.

§§ 2—4. *In accordance with the suggestion of Antileon it is voted that Cheirisophus shall be despatched to the Spartan admiral, Anaxibius, to obtain from him ships for the conveyance of the Greeks.*

Θούριος] Thurii was a city of Lucania in Magna Græcia, founded by a colony of Athenians, and situated on the gulf of Tarentum near the site of Sybaris.

τολνω] ‘now I for my part, said he, am wearied out.’ The particle *τολνω* is introduced thus to soften transitions, a use in which it corresponds with the Latin *autem*. Its force is scarcely so pronounced as that of *igitur* in Latin with which Kühner however prefers to compare it.

ἐνσκευαζόμενος] A participle is often added thus to *ἀπειρηκα* and similar verbs, e.g. in Soph. *Trach.* 789 *ἔπει τὸν ἀπειρηκε πολλὰ μὲν τὸλας χθονὶ Ρίπτων ἔαντον, κ.τ.λ.*

φυλακὰς φυλάπτων] For a similar cognate accusative compare *στρατηγούσαντα ταῦτη τὴν στρατηγαν* (I. 3. 15), while *φυλακὰς φυλάξειν* occurs again in II. 6. 10.

(καθεύδων)] This participle, which is admitted by Kühner into his text, is rejected by Breitenbach and bracketed by Schneider, Bornemann, and Macmichael. It appears in but one of the five leading MSS, while its presence in the text may be further objected to on the score of internal evidence. The passage in the *Sympos.* IV. 31, *ἡδέως μὲν καθεύδω ἐκτεραμένος*, though at first sight analogous, offers no justification for the introduction of the double participle.

ἄσπερ Ὀδυσσέας] The passage which describes the arrival of Ulysses at Ithaca and how he was left asleep on the shore by the Phoenician sailors (*Od.* XIII. 116) is rendered in Pope’s version as follows:

*Ulysses sleeping on his couch they bore,
And gently placed him on the rocky shore.*

§ 4. *καὶ τυγχάνει*] Three out of the four leading MSS read *καὶ* before *τυγχάνει* which is retained by Kühner and all the best editors: ‘and he is too at the present time the admiral of the fleet.’ As Kühner points out, the natural order of the sentence *τυγχάνει δὲ καὶ ναυαρχῶν* (which would have offended no one) is purposely inverted by the author in order that the words *φίλος* and *ναυαρχῶν* may be placed in stronger relief.

πέμψητε] to Byzantium, where, as we gather from a passage in VII. i. 3, the Lacedaemonian admiral was at this time stationed.

εἰπεπτεῖ] ‘since you wish to go by sea,’ MacMichael, a rendering which is suggestive rather of *εἴτε* than of the slight doubt which is almost without exception denoted by *εἰπεπτεῖ*. Translate therefore ‘if in truth you prefer to go by sea’.

§§ 5—13. A speech is made by Xenophon in which plans are proposed for the maintenance and safety of the Greeks during the absence of Chereisophus, and other means suggested for securing their return home in case his mission should fail.

§ 6. *εὐπόρων*] ‘a supply of funds with which to make purchases,’ *ὄπου* being of course the genitive of price. This twofold want has been repeatedly referred to in the earlier books as an important consideration in determining the future course of the expedition.

§ 7. *σὺν προσωπάσι*] ‘with organised forays,’ as the word is evidently used in contrast with the expressions *ἀμελῶς τε καὶ ἀφύλακτως πορεύεσθαι* and *ἄλλως πλανᾶσθαι*. Muretus suggests the elegant emendation *σὺν προδρόμοις*, but Kühner sufficiently defends the text by the analogy of the following passage in the *Cyrop.* (vi. i. 24) *ἔξηγεν δειλοῖς προσωπάσ... δτως ἐν ταῖς ἀγωγαῖς τὰς τάξεις ὑπομημήσκοντο*. The word occurs again in *Hel.* iv. i. 16, though without any explanation which can help us in determining its meaning.

πλανᾶσθαι] In place of the infinitive Kühner reads *πλανᾶσθε* on the authority of two out of the five leading MSS. I cannot however agree with him, as the return to the oblique narration after the introduction of this parenthesis is surely an awkward and unnatural construction. In either case the infinitive *ἐπιμελεῖσθαι* must depend on the preceding verb *δοκεῖ*, while *ἡμᾶς* will refer to the generals, and *τούτων* to the subject-matter of the entire sentence.

§ 8. *ἔτι λέλαν γάρ*] Kühner, and with him Matt. and Jelf, understand *γάρ* in this connexion as equivalent to *γε ἄρα* (cf. *Anab.* vi. 4. 8 *τῶν γάρ στρατιωτῶν... τοῦτος οὐν κ.τ.λ.*) adding the following explanation: *Sæpe γάρ rationem enuntiationis sequentis reddere videtur; at videtur tantum.* Madvig, on the other hand, explains it as assigning a relation or circumstance which has been already pointed at by a preceding demonstrative pronoun, and would render it in English by ‘namely’ or ‘that.’ It is probably simply *proleptic* in the sense of *ἔτει*, ‘as some of you will go...therefore I think’ etc.

δποι] i.e. *μέλλει διένειν* ‘and also to inform us of the direction.’

ἔγχειρῆ τοι which has been emended by most of the editors into *ἔγχειρῆ τι τοιεῖν*, is retained by Kühner and Breitenbach on the authority of three at any rate of the five leading MSS, although the passage from Diod. XL. 80 *ἔτεχειρήσαμεν εἰς τὰς ἀνά σαρπαδας*, which

they quote in support of it, is hardly an instance in point, as the compound ἐπιχειρέin is more indicative of motion, and the object likewise is more definitely expressed.

ἔφ' οὐδὲν δύναμιν] By understanding δύναμιν directly as a noun of multitude, i. e. ‘the troops,’ ‘the force,’ we can avoid the necessity of supplying τούτων with οὐδὲν, which is the alternative explanation suggested by Kühner and the other editors.

§ 9. κατὰ μέρος μερισθέτες] is the reading of all the MSS with the exception of one which gives μερισθόμενος φυλάττοντες. Notwithstanding, Kühner is almost the only editor who retains μερισθέτες as part of the text, Schneider and others considering it to have been added in explanation of κατὰ μέρος. They contend moreover that εἰς μέρη μερίσειν rather than κατὰ μέρος μερίσειν is the legitimate phrase, an objection which is anticipated by Kühner when he proposes to disconnect the words κατὰ μέρος from the participle, and to understand them in the sense of ‘by turns.’ It is doubtful however whether even this concession is needed, as the analogous phrases κατὰ μέρη διγραμμένοι, κατὰ διατάξας διγραμμένοι are found in Thucydides (e. g. II. 75).

θηράν] a poetical word, denoting either the *pursuit* as in Soph. *Aj.* 2, τείρειν τιν' ἔχθράν αργάσαι θηράμενον, or the *capture* as in Soph. *Ant.* 432 σὺν δέ να Θηράμεθ' εὐθὺς οὐδὲν ἐκτεπληγμένη.

§ 10. ἦξει] for which two out of the five best MSS give ἦξοι, is rightly retained by the editors, as the form of the sentence implies that the hypothesis is presumptively, though not actually, realised. ‘Granting that we had been assured of his return.’ Cf. Madv. obs. gr. p. 20, and Dem. *Megal.* § 12 οὐδὲν δύναμεις ήθελήσατε δήπου σώζειν αὐτούς, εἰ τούτῳ προβλεγον ύμιν διτὶ σωθέντες...οὐδεμίλας ύμιν χάριν ἔξουσι τῆς σωτηρίας.

ὑπαρχόντων ἔτθάδε] ‘while we have ships ready on the spot.’

§ 11. μακρὰ πλοῖα] *naves longas.* Observe that with the verbs κατάγομεν καὶ φυλάττομεν it is πλοῖα alone, and not μακρὰ πλοῖα, that must be supplied. ‘If therefore we were to ask for the loan of some ships of war, and (by this means) bring the craft into harbour and detain them there, unshipping their rudders...we should probably secure the necessary means of conveyance.’

τὰ πηδάλια παραλύμενοι] The object of this manœuvre, the nature of which has been fully explained by Prof. Paley in his note to Eur. *Hel.* 1536, was of course to render escape impossible.

§ 12. ἐνοθησαρε...εἰ εἰκός] ‘bethink you whether it be not right,’ a construction which occurs again in III. 2. 22 σκέψασθε εἰ δρα τοῦτο καὶ μωρότατον πεποικασιν οἱ βάρβαροι, where I have discussed it in a note as peculiar to Xenophon and objectionable for the ambiguity which it causes in the sense.

ναῦλον ξυνθέσθαι] ‘to come to terms with them about the price of the passage.’ It is not impossible however that ναῦλον may be used in the more general sense of ‘pay,’ as, independent of what they were to receive in the shape of passage-money, the crews would probably require some compensation for the loss of time caused by their detention in harbour.

§ 13. οὐδὲν δρα] ‘if, as may possibly be the case, these efforts on

our part should prove unsuccessful.' On the authority of three good MSS Bornemann endeavours to defend the reading *ἀρκεῖ* in place of *ἀρκεῖσ*. The two passages however which he quotes in support of his theory (*Isocr. Soph.* 3 p. 504, and *Xen. R. eq.* VI. 13) are with reason objected to by Kühner, as in both cases the statements have reference to realised facts.

ταῖς παρὰ θαλασσαῖς οἰκουμέναις] For the accusative see III. I. I.

§§ 14—end. *The assembly declines to entertain the question of a land journey, in consequence of which Xenophon makes private arrangements with the inhabitants for the repair of the roads. Dexippus a Spartan, and Polycrates an Athenian, receive each the command of a galley. Defection of Dexippus, and death of Cleonetus in a foray.*

§ 14. *ἐπεψήφισε μὲν οὐδέν*] 'put nothing formally to the vote,' *Ἐπεψήφισεν* with an accusative occurs again in VII. 3. 14, and the addition is so common with every class of verb as scarcely to need comment, had not *ἐπεψήφισε μὲν οὐ*, *ἐτίας δὲ πόλεις* been proposed as an emendation. That no change is necessary is sufficiently proved by Dindorf, who further suggests that *ἐτίας δὲ πόλεις* would be questionable Greek in place of the more usual *ἐτίας δὲ τῶν πόλεων*.

§ 15. *περιοικος*] 'a Lacedæmonian provincial.' The *periæci* were the free inhabitants of the towns round Sparta, and consisted in a great measure of the native population who had given place to their conquerors. They were excluded from civil but not from military offices, and held a position midway between the Spartans (or *θυσιοι*) on the one hand and the Helots and Neodamodes on the other. For further information see in particular Grote, Arn. *Thuc.* I. 101, Valck. *Herod.* IX. II, and *Phil. Mus.* II. p. 63.

ἔξω τοῦ Πόντου] Amongst other places, as Kühner points out, Byzantium is meant, where Dexippus endeavoured to prejudice Xenophon and the Greek army in the eyes of Anaxibius and Clearchus (VI. I. 32, VI. 6. 9).

πολυτραγομοῦ τι] The same class of accusative which we have noticed above in reference to *ἐπεψήφισε μὲν οὐδέν*, the precise meaning of which it is often difficult to determine. Thus *πολυτραγομοῦ τι* may mean either (1) to do *some one thing* in a meddlesome way, or (2) to be meddlesome in many things *after some one fashion*: while the same ambiguity is found in the case of *ἐπεψήφισε οὐδέν* which may equally well be rendered 'he put no formal question,' or 'he did not put that particular question *in any form*'.

§ 16. *κατῆγεν]* The optative and the imperfect are alike frequentative in force.

χρήσαστο] So Kühner alone on the authority of the four leading MSS, while *ἐχρήσαστο*, which is adopted by the rest of the editors, he regards as an attempt to reduce the sentence to a grammatical form, and defends the reading of the text on the following grounds. *Τοῖς δὲ πλοῖοι εἰς παραγυγὴν ἐχράστο* would, he thinks, have been the regular form of the words, had not the author, as the sentence was in progress, diverted by a species of attraction the verb of the leading clause into the mood of the subordinate.

Ingenious as the above explanation undoubtedly is, I can yet see no objection to the simpler expedient of making *χρήσαντο* depend like *εἴη* directly upon *διώσις*, in which case the verb *χρήσαντο* will refer more particularly to the idea contained in the words *τὰ ἀγύρια ἐξαιρόμενοι*, ‘they removed the cargoes to make the ships available for cruising work along the coast.’

eis παραγωγήν] Not, I think, ‘for the transmission of their troops,’ as Sturz suggests, but ‘for cruising work along the coast,’ under which I would include the conveyance of provisions for the army, whether peaceably or by plundering from their neighbours. Kühner and Krüger consider that depredation was the sole object in view on the strength of a passage from Diod. XIV. 31, *ἐλθότενος τοὺς περιουσίας βαρβάρους καὶ καρδ γῆν καὶ καρδ θάλατταν*.

CHAPTER II.

§§ 1—3. *To increase their stock of supplies, Xenophon leads out half the army on an expedition against the Drilæ, who lay waste their own lands, and then take refuge in their principal strongholds.*

§ 1. *ἀπαυθηκέσθων]* ‘to return the same day,’ is one of the quasi-poetical compounds which form such a marked feature in the language of Xenophon.

στρατιώτεον] which is the reading of the four best MSS, has been adopted by Kühner and the majority of the editors, on the ground that the variant *στράτευμα* does not imply the idea of a *camp*, which is clearly required by the context.

eis Δριλας] A tribe who occupied a tract of country to the south of Trebizond, and whom Arrian under the name of *Δριλλας* (*Peripl.* p. 123) confounds with the *Sanni* of a later date. Kühner however identifies the *Sanni* with the *Macrones* mentioned in IV. 8. 1.

τολλο...αθρόοι] ‘collected in numbers.’

§ 2. *αὐτοῖς]* is introduced *κατὰ σύνεσιν*, as *δύοθεν* in the previous clause is virtually equivalent to *eis τούτοις αφ' ὧν*. Cf. Herod. IX. 1 δέκαν δὲ ἐκστοτε γύροστο, τούτους παρελάμψανε.

§ 3. *εἴναι ἔδοκει]* Kühner and Breitenbach adopt this order of the words on the authority of two leading MSS, while *ἔδοκει εἴναι* is preferred by Krüger, Bornemann, Schneider and others. The rhythm of the sentence is in favour of the reading in the text, while the usage of the historians, who with the exception of Thucydides preferred a natural to a rhythmical order, is distinctly in favour of *ἔδοκει εἴναι*.

§§ 4—16. *An attack made on the fort by two thousand light-armed troops fails, but, acting on their advice, Xenophon organises a regular assault which proves successful.*

§ 4. *προδραμόντες]* for which most of the MSS give *προπρέχοντες*, is found in the four leading MSS, though in two of them it appears

in the manifestly corrupt form προσδραμόντες. Tr. 'having outstripped the heavy-armed troops by five or six stadia.'

δορυφόροι] The editors are agreed in referring this word to casual members of the attacking party who had armed themselves thus for purposes of plunder rather than to some definite body of troops who were known by this name.

εἰς δοσχίλους] The preposition, though it does not appear in three of the leading MSS., has been restored by the majority of the editors on the assumption that it may easily have been merged in the first three letters of the word δοσχίλους.

§ 5. **διαβεβλημένων**] is usually regarded as a condensed expression. Thus Bornemann renders it 'fossa ducta humo egesta,' 'a trench, formed by throwing up the soil that came from it.' But there is little question that, in addition to the idea of a *trench*, the substantive *rēphōs* suggested by implication an *agger*, the formation of which was a simultaneous process, and, if so, we need seek no further for an explanation of the participle *διαβεβλημένη*. The ambiguity of the word *rēphōs* has been exactly reproduced in our modern use of the term 'dyke.'

ἐπὶ τῆς διαβολῆς] Cf. *διαβολὰς γῆ* (*Cyrop.* VII. 5. 12), and also the phrase δικέλλης ἐκβολή, 'earth thrown up by spade,' which appears in *Soph.* *Antig.* 250.

ἀπένειν δὴ ἐπεχειρούν] 'so they attempted to retire.'

§ 6. **ἀπορέχειν**] This verb is peculiarly applicable to denote the quick retreat of a light-armed force, and doubly so if we revert to the commencement of § 4, *προδραμώντες στάδια πέντε ή ἔξι τῶν ὀπλιτῶν*.

ἔφε ἑνὸς] 'in single file.' *De fronte aut latitudine dictum est*, Krieg., who compares *Cyr.* II. 4. 2. It is also used of *depth*. Cf. I. 2. 15, *ἐπάχθησαν οὖν ἐπὶ τεττάρων*.

§ 7. *οὐδὲ ἔλθων*] i.e. οὐδὲ Ξενοφῶντα πεμψόμενος, as we may easily gather from the preceding section.

§ 8. *θέσθαι...τὰ ὅπλα*] 'to stand to their arms.' See Grote on Thuc. II. 2. The phrase *θέσθαι τὰ ὅπλα* will be found fully explained in the note to the words *ἐν τῷ δυαλῷ* (IV. 2. 16). Its force in the present instance will correspond with the second of the proposed renderings.

ὡς ἀλόντος δὲ τοῦ χωροῦ] 'in the hope that by so doing the place might be taken.' The construction will be found fully explained in Jelf, § 429. 3, the *δὲ* of course implying the hypothesis *εἰ οὐτοὶ διαβεβλήσουστο* or *εἰ τούτο γίγνοστο*. The participle with *δὲ* being a recognised usage in these conditional clauses, it is hardly necessary to say, with Kühner and Macmichael, that *ὡς ἀλόντος δὲ* stands for *νομίζοντα διεδίοιη δὲ*.

§ 9. *ἄνεν πολλῶν τεκρῶν*] The entire sentence is eminently characteristic of Xenophon's style, as it is simple even to baldness. 'For a retreat was judged to be an impossibility without incurring a heavy loss, while the captains on their part thought they could take the place.'

προδεδειγμένοι θάσαν] This use of the perfect passive in place of the perfect middle is particularly common in Demosthenes, e.g. *πεντάγρας (καὶ) Αἰδροτ. 617)*. Occasionally (as in *Anab.* I. 6. 9) we find the substantive *γνώμην* added, and as a rule without the article, the omission of which

may be justified on the same grounds as the omission of the substantive, i.e. that the verb had become a recognised part of this particular phrase, and therefore required no substantive to explain and no article to limit its meaning. By a corresponding idiom we find the subject often omitted with the verbs *κηρύσσειν*, *σαλπίζειν*, *γραμματεῖν* and the like.

ἔσται] For the substitution of this mood in place of the optative see note on *δέλθοιεν* (IV. 1. 3) and again on *ἔσται* (IV. 3. 29). The construction is usually explained as an easy and natural transition from the oblique to the direct narration without any particular reason being suggested in each case for the change. This does not, I think, sufficiently explain the successive alterations of mood which appear in Thuc. III. 22 and in the passage quoted above from the *Anabasis* (IV. 1. 3). In these and similar cases the author evidently resorts to the indicative with the intention of giving greater reality to the idea he is contemplating.

§ 11. ἔκαστων] is to be taken with *τῶν λοχαγῶν*, ‘he directed each of his captains to form his men in whatever order he thought they would fight to the best advantage.’ *Ποιεῖν* is the regular word which Xenophon uses in this connexion (e.g. IV. 8. 14), and it is difficult to imagine how the idea of ‘influencing their men by a speech,’ to which Kühner objects, can ever have been seriously suggested as an explanation.

τερὶ ἀνδραγαθίας ἀντεποιοῦντο] The somewhat similar phrase *ἀπερῆς μεταποιεῖσθαι* is used by Thucydides in his account of the Plague (II. 51). Agasias, who was one of the *λοχαγοί* in question, is mentioned in terms of similar praise in IV. 1. 27, and again in IV. 7. 11.

§ 12. δεῖστον] On the authority of four good MSS., Kühner and Breitenbach have omitted this accusative absolute after *ἀκοντίσειν*, retaining it, however, with the second verb *τοξεύειν*. It is almost impossible that it can have been introduced by the author with both infinitives, and equally impossible to regard it as understood with the first verb *ἀκοντίσειν*, which is Kühner’s suggestion. That its place is with the first infinitive, from which it can readily be supplied with the second, is almost a self-evident fact, nor need we hesitate to restore it to its proper position in the sentence, as it clearly formed part of the text and has simply been misplaced in some of the MSS. through ignorance or carelessness.

The expressions *διηγκυλωμένους* and *ἐπιβεβλήσθαι ἐπὶ ταῖς νευρᾶς* will be found fully explained in a note on IV. 3. 28, where they occur again in close connexion.

τὸν γυμνήτας] It is most unusual to find *γυμνήτας* used thus in contradistinction with *τοξεύτας* and *ἀκοντίστας*, both of which terms it usually includes.

ἐπιμεληθῆναι] i.e. *ώστε ἐπιμεληθῆναι*, nor can I at all agree with Kühner’s suggestion that the infinitive depends on *ἐπιτηρεῖν*. The use of the article with *ἐπιτηρεῖν*, the position of *ἐπιμεληθῆναι*, and the rhythm of the entire sentence are all in favour of our translating the passage thus: ‘he sent fit persons to superintend these arrangements.’

§ 13. οἱ ὑπολοχαγοί] The best editors understand this word as equivalent to *πεντηκοστῆρες*. Cf. III. 4. 21.

[*ξυνεώρων*] ‘and of course had a connected view of one another.’ Krüger objects to the introduction of the particles *μὲν δὴ* in the present instance on the ground that they make the assertion unnecessarily strong. But considering the explanation which immediately follows, and the corresponding passage in *Cyrop.* III. 3. 48 (*Ἐλεγον, δτι.....καὶ παρακελένοντο μὲν δὴ τοῖς δει ξέω οὐσι τολλά*), Kühner is probably right in retaining them after the best MSS. The admirable emendation *μηνοειδῆς* has been generally accepted by the editors in place of *μονοειδῆς* which is the reading of all the best MSS., and the alteration is confirmed by Poppo, who points out that in Thuc. II. 76 one of the MSS exhibits precisely the same corruption. The reading of the text is illustrated by Krüger from Herod. VIII. 16, *οἱ δὲ βαρβαροι μηνοειδὲς ποιήσαντες τῶν νεών ἐκπλέοντο, ὡς περιάθεοντες αὐτούς.*

§ 14. [*ἄμα τε*] These words introduce the apodosis to the passage contained in § 13, the construction having been broken in the meantime by an explanatory parenthesis, and by the insertion of the additional clause *ἐπει δὲ ἐπαιάνισαν κ.τ.λ.*

τῷ Ἐνυαλίῳ] Cf. I. 8. 18, *ἐφθέγξαντο πάντες οὖν περ τῷ Ἐνυαλίῳ ἀλελύουσι.* In this instance the *ἀλαῆ* is clearly distinguished from the *ρέαν*, while they are apparently regarded as identical by the scholiast on Thuc. I. 50, who says that an engagement was preceded by a *ρέαν* to Enyalius, and followed by one to Apollo. The *ἀλαῆ* was in fact the war-cry, while the *ρέαν* was a prayer or a thanksgiving for victory.

Students will observe the change of tense from the aorist *ἡλαλάξαν* to the imperfects *ἦθεον* and *ἐφέρετο*.

δύον] for which Poppo and Dindorf read *δύστε*, hardly requires the elaborate defence of Kühner. ‘Οὐδέτε could only mean that the missiles met in mid air, a fact on which Xenophon would not have wasted his words.

§ 15. [*ἀναβεβήκει*] ‘had got up without aid.’ A similar omission of the augment (*τετήκει*) is found in IV. 5. 15.

§ 16. [*ἔξω*] Notice the proleptic use of *ἔξω*, ‘kept them out.’ The order of the words is of course as follows; *δπόσους τῶν ὄπλιτῶν ἔδύνατο (κατακωλύει) ἔξω κατεκώλυσε.*

§§ 17—27. *The Greeks are still harassed by a portion of the enemy entrenched within the citadel, whom they finally dislodge by firing the surrounding buildings.*

§ 17. *καὶ ἔχοντες*] ‘actually retaining what they had taken.’ For this intensifying force of *καὶ*, see a note on *καὶ πάλιν* (IV. 2. 13). It is scarcely necessary to point out that *τάχα* is used in the sense of *τόσως*, ‘and it may be that one or two were wounded.’ I see however that one of the editors is at pains to prove that it means ‘presently.’

οἱ ἔκπιπτοντες] We can scarcely compare this expression with *τοὺς πίπτοντας τῶν ἀνθρώπων* (IV. 5. 7), where I have objected to the phrase as an unnatural one if we take into consideration the meaning of the verb. We can speak of a body of men as simultaneously engaged in *playing, fighting* and the like, but such an expression as *οἱ πίπτοντες* appears to me indefensible.

§ 18. *τοὺς ἔκπιπτοντας*] This includes the Greek troops who were

in retreat from the town and the Drilæ who were in pursuit of them.

§ 19. ἐξεκούμσατο] The accusative may be readily supplied from the word πάντα above. For έθερτο τὰ σπλα see note on § 8.

§ 21. τὴν ἀφόδου] 'Thereupon they commenced their preparations for the retreat, and each party proceeded to pull down the palisading in their neighbourhood,' the object being to increase the facilities of egress.

Observe the distinction between ἔκαστος and ἔκαστοι, and compare Thuc. II. 39, 'never have the Lacedæmonians met us with only a part of their forces.' For the phrase τοὺς καθ' αὐτὸς see note on διαχάγωντας (IV. 8. 18) and Thuc. VII. 78. It is often used as in the present instance to denote what is stationed *at* (i.e. over against) a person or thing.

καὶ τοὺς ἄχρεοὺς] for which we might have expected τοὺς δὲ ἄχρεοὺς after the preceding μέν, is easily explicable, as no antithesis is intended between τοὺς μὲν σταυρούς...διήρουν and τοὺς ἄχρειούς ἐξεπέμποντο, the particle μὲν being intended simply to emphasize what follows. The word ἄχρειος is equivalent to ἀχρήστους in III. 4. 26, and for the middle ἐξεπέμποντο compare ἀπειρηματεῖα, Dem. κατὰ Κον. § 1257, 'we caused the slaves to be removed.'

καταλιπώντες] i.e. καταλιπώντες ἔκεινος οἷς ἔκαστος ἐπίστενεν. There is a slight difficulty caused in this passage by the position of the words καταλιπώντες οἱ λοχαγοί. They cannot certainly be taken with the verbs παρεσκευάζοντο and διήρουν, while to connect them with ἐξεπέμποντο necessitates a sudden change of nominative and does not explain their position in the sentence. I prefer therefore to understand them as a nominative absolute, which is very frequently added thus towards the close of a paragraph.

§ 22. κράνη Παφλαγονικά] These were of leather, as we find from V. 4. 13, and πεπλεγμένα according to Herod. VII. 72.

§ 23. ἡ νύξ...ἐπιοῦσα] 'the approach of night alarmed them.' In the following section Macmichael calls attention to the occurrence of an iambic line: Θεῶν τις αὐτοῖς μηχανὴ σωτηρίας. Although the participle ἀπορούμενος is found in Dem. κατὰ Κον. § 1260 in a passive sense, 'when my life was almost despaired of,' αἰτορούμενων is no doubt to be taken as equivalent to ἀπορούστων in the present passage.

§ 24. δρον δὴ ἐράντων] Cf. δρον δὴ παρεγγυίσαντος (IV. 7. 25). For the use of the preposition in the phrase οἱ αὐτὸς τῶν ἐν δεξιᾷ οἰκιῶν, which is a condensed expression for οἱ ἐπὶ τῶν οἰκιῶν θύτες ἐκ τούτων ἐφενγοι, compare IV. 2. 19 πάντες οἱ ἐν τούτου τῷ τόπῳ ουεφρύσασαι.

§ 26. οἱ δὲ κατὰ στόμα] 'the enemy in the front.' White's interpretation of this passage, which implies that the Greeks were retreating without confronting the foe, is manifestly inconsistent with the words οἱ κατὰ στόμα.

ἀμφὶ τῶντα ἔχοντες] 'might have their attention turned that way.' The expression occurs again in III. 5. 14. In the *Bell. Gall.* II. 7, Cæsar gives an account of a similar stratagem which was practised upon him by the Bellovaci: in addition to which many of Xenophon's words and phrases are suggestive of the passage in which Thucydides

describes the attempt made on Plataea by the Lacedæmonians (Bk. II. § 77), although the object of the manœuvre in that case was entirely different.

§ 28—end. *The expedient devised by Mysus for the protection of the Greeks during their return to the camp.*

§ 29. *Μυσός τὸ γένος*: ‘a Myrian by birth and called too by that name,’ a passage which is exactly illustrated in Luc. *Tox.* 28, *οὐκέτης αὐτοῦ Σύρος καὶ τούνομα καὶ τὴν πατρίδα*. That the practice was an ordinary one with the Greeks is clear from the plays of Plautus where such proper names as *Persa*, *Cappadox*, &c. are of common occurrence.

δέκα] The reading *δέκα* is a doubtful one, though adopted by the best editors including Kühner, Dindorf, and Poppo. It appears in four of the MSS including three of the best, while the majority give *τέτταρας η πέτρε*. Bornemann, while objecting to this latter number as too small for the purpose, thinks that the original reading was probably *τέτταρας η πέτρε καὶ δέκα*.

προσεποιεῖται ‘made as though he were endeavouring to avoid the enemy’s notice.’

δλλοτε καὶ δλλοτε] is adopted by Kühner and Bornemann after five of the leading MSS, while the rest point (with variations) to the reading *δλλη καὶ δλλη*. Considering the context, and that the object of the stratagem was to give an exaggerated idea of the numbers concealed, I am strongly inclined to read *δλλη καὶ δλλη*, which, notwithstanding Kühner’s assertion to the contrary, places this fact in a far stronger light than the alternative reading *δλλοτε καὶ δλλοτε*, ‘their shields gleamed through now and then.’

§ 30. *ἰτεληθύθενται*] ‘and when Mysus thought that his friends had got far enough on their way.’ Dindorf is almost the only editor of note who joins *τῷ Μυσῷ* with what follows, and understands δ *ἴτεληθύθενται* as the subject of *ἔστημεν*. The strongest argument in favour of this punctuation, though unnoticed by Kühner, is the introduction of δς in the succeeding clause, which is almost superfluous if we regard δ *Μυσός* as the nominative to *ἔστημεν*.

The preposition in the compound *ἴτεληθύθενται* very often gives this idea of *secrecy* and *stealthiness*. The tense of the verb, no less than the circumstances of the case, are against our understanding it of a *slow* or *measured* retreat, while I do not appreciate the force of Macmichael’s rendering, ‘when he thought they had gone *from under* far enough.’

§ 31. *ἀλοκεσθαι γὰρ ἔφασαν τῷ ὄρῳ*] with which Kühner well compares οὐκ *ἔφασαν πορεύεσθαι* (IV. 5. 15), is simply the statement of the men at the time of the occurrence, and not (as Krüger understands it) their account of the matter after they had returned to the camp. In the direct narration these words would have been as follows: *εἰ τρέψομεν, ἔφασαν, ἀλοκόμεθα*, while the present infinitive is used in place of the future, as in the passage referred to above, to give additional prominence to the certainty of the result.

καλινδούμενοι] Kühner notices this form as less common than *κυλινδούμενοι* but in occasional use with even the best writers.

§ 32. *ἐπὶ πόδα ἀνεχώρουν*] ‘retreated backwards,’ i. e. with their face to the foe, which is the usual signification of the phrase, the idea of

'slowly,' 'step by step,' being quite a secondary and derived one. Cf. *Cyrop.* VII. 5. 6, *ἀπηγοραί, ἵνα μὲν ἐξικένετο τὰ βέλη ἀπὸ τοῦ τείχους, ἐπὶ πόδα· ἔτελ οὐκέτων βελῶν ἐγένετο, στραφέτες.*

In the concluding sentence of the section πάντες refers to the entire party who had joined in the original foray and not merely to the handful of men with Mysus.

CHAPTER III.

§§ 1—3. *As Cheirisophus had not returned and supplies were failing them, the Greeks proceeded by land with the exception of the feeblest of their number, who were conveyed on ship-board under charge of Phileius and Sophonetus. Arrival at Cerasus, where they remained for ten days and a review of the troops took place.*

§ 2. *Κερασύνη*] The site of this place is not identical with that of the modern *Kirasunt*, which is more than sixty miles from Trebizond, and could hardly have been reached by the Greeks in a three days' march, even in their present unencumbered state. More probably the town was situated in a watered valley bearing the same name (*Kirasun Darah su*) and thickly planted with cherry trees, whence Lucullus is supposed to have introduced the fruit into Europe.

σὺν τοῖς δυλοῖς] for which *ἐν τοῖς δυλοῖς* is the more usual expression, is read by Kühner on the authority of the two leading mss. It must be carefully noticed that the entire total ὁκτακισχλίοις καὶ ἑξακόσιοι includes not merely the hoplites (who are stated in IV. 8. 15 to have numbered less than 8000 men) but all the armed troops of whatever class, baggage carriers and the crowd of camp-followers being alone excluded.

§ 3. *(ἐκ τῶν ἀμφὶ τοῦς μυρίους)*] These words, which are omitted by Kühner on the authority of the three chief MSS, may I think have been due to a copyist who understood *σὺν τοῖς δυλοῖς* above as referring to the hoplites alone, the original number of whom was 10,400 according to the statement given in I. 7. 10. From the same passage we find that the rest of the troops under arms amounted to 2,500, thus raising the combined total to 12,900, a number too large to be referred to in the phrase *ἀμφὶ τοῦς μυρίους*, at any rate in a passage where we may fairly expect the author to have been precise in his language.

εἰ τις νήσῳ] sub. *ἀπώλετο*, with which Kühner compares in Latin *et si quis morbo (perit)* and similar phrases. The expression is characteristic of the Greek language in which acknowledged facts are often stated in a hypothetical form, even when there is no suggestion, as there is in the present instance, of a limited application. 'The remainder died in battle or from the effects of the snow, and some few perhaps from disease.'

§§ 4—end. *The prisoners are sold and the proceeds divided, a portion being reserved for a thank-offering to Apollo and Artemis. An account by anticipation of Xenophon's exile at Scillus, and of the uses to which he applied his share of the prize-money.*

§ 4. *τὸ διὸ τῷρι αἰχυ. δρυ. γεν.*] 'the money which arose from the sale of the captives.' Students will observe the position of the sub-

stantive *δρυόνιον* which by a common idiom is made to precede the participle, a completeness being thus given to the combined phrase which could not have been obtained by closing it with a substantive.

(καὶ) *διέλαβον*] Three good MSS which Kühner follows retain the *καὶ*, and, if we accept this reading, we must take the verbs *ἔξειλον...καὶ διέλαβον* in close connexion, making the accusative *δεκάτην* depend on *διαλαμβάνοντα* in the previous clause. There would be no valid objection to this reading and punctuation if it were not for the position of the words *καὶ τῇ Ἐφεσίᾳ Ἀρέμιῳ*. As it is, the connexion of *ἔξειλον...καὶ διέλαβον* is made so awkward by their insertion that I have not hesitated to omit the *καὶ* with the majority of the editors, regarding the accusative *δεκάτην* as dependent on the verb *διέλαβον*.

Νέων δὲ Λαοῦσος] who, as we gather from v. 6. 36, had been his *ὑποστρατηγός*.

Asines was a town on the coast of Laconia.

§ 5. *τὸ μὲν τοῦ Ἀπολλώνου* [sub. *μέρος*, as the corresponding phrase *τὸ δὲ τῆς Ἀρέμιδος* which follows clearly shows. It is not equally plain, however, how the words are governed, whether by *τοιηδύμενος* 'caused an offering to be made out of the share due to Apollo,' or, as is less probable, by *διατίθημος* 'dedicates the share due unto Apollo, having caused an offering to be made.'

τὸν...τῶν Ἀθηναίων θησαυρὸν] These private treasuries, which might be secured either by a nation or an individual, are noticed by Herodotus and also by Strabo (ix. p. 420).

§ 6. *τὴν εἰς Βοιωτὸς ὁδὸν*] In allusion to the expedition which Agesilaus in conjunction with the Thebans undertook against the Athenians, and which culminated in the fight at Coronea, B. C. 394.

Μεγαθίῳ] This, as may be gathered from Lucian and other writers, was the common title of the priests and guardians of Diana's temple at Ephesus.

The words *μετὰ Ἀγησιλάδον ἐν Κορωνεῖ* are, as Kühner points out, an evident interpolation, if only from the fact that at the period to which Xenophon is referring it would have been impossible for him to forecast the battle of Coronea.

ἥν δέ τι πάθη] A euphemism for *ἥν ἀποθάνη*. Except in the case of the three leading MSS *εἰ δέ τι πάθοι* is the recognised reading of the sentence, though Kühner rightly rejects it, as the usual distinction between the subjunctive and the optative would be perfectly out of place in a passage like the present.

αναθεῖναι τοιηδύμενον] 'to get some offering made with it which he thought would find favour with Artemis and dedicate it to her.'

§ 7. *Ἐφυγεν*] I have not ventured to follow Kühner in deserting this reading (which is found in all but two of the MSS) in favour of the more obvious tense *Ἐφευγεν*. Moreover Thirlwall's defence of the text appears to me entirely satisfactory, who regards *ἐπειδὴν δὲ Ἐφυγεν κ.τ.λ.* as equivalent in sense to *ἐπειδὴν φυγάς ὡν κατέκει*, the matter of the banishment being in his idea a merely incidental statement in connexion with the residence at Scillus and therefore naturally expressed by the aorist *Ἐφυγεν*.

According to Diog. Laer. (ii. § 51) Xenophon was banished *ἐπειδὴν*

λακωνισμῷ, while the present passage might seem to imply that the immediate cause was his connexion with Agesilaus in the above-mentioned expedition to Boeotia. On the other hand if we accept the statement of Pausanias (v. 6. 4), comparing with it Xenophon's own words in III. 1. 5 and VII. 7. 57, we shall probably agree with Thirlwall who finds the cause of his banishment in his attachment to the service of Cyrus.

[**ἐν Σκιλλοῦντι]** Scillus was in Elis near Olympia, where an estate had been assigned to Xenophon by the Lacedæmonians.

[**οἰκισθέντος**] Kühner is no doubt right in retaining *οἰκισθέντος* with all the MSS, though his objection to the emendation *οἰκισθέντη* on the ground that we know nothing of the colonization of Scillus by Lacedæmon is anything but forcible. Nor again am I able to accept his suggestion that *οἰκισθέντος* may refer to Xenophon and be an equivalent for *κατοικισθέντος*, a usage of which he quotes no other example. Consequently, retaining *οἰκισθέντος* in the text, I should prefer to understand it as referring to Scillus, the genitive absolute being introduced thus by a very common idiom when it is required to give additional prominence or emphasis to a statement.

[**θεωρήσων**] 'to be a spectator at the games.' By δέ *θεός* Apollo is meant.

§ 8. *καὶ ἐν Ἐφέσῳ δὲ*] For the position and force of δὲ see note on *καὶ πολλοὶ δὲ* (IV. 1. 13) and again on *καὶ κλέψαι δὲ* (IV. 6. 13).

With *θῆραι πάντων ὅποια ... θηρία* cf. VI. 3. 15 ἐκέλευε δὲ καὶ τὰ πάντα, στρῶ ἐντυχάδοντες κανούμενοι, i.e. πάντα κανούμενα κ.τ.λ.

§ 9. *καὶ τὸ λαοτόν δὲ δεῖ*] The adverb *δεῖ* is purposely placed in an ambiguous position, although the rhythm of the sentence suggests that it is to be connected with what precedes 'and so for all future time' rather than with *δεκατεύσων* in the sense of 'on each occasion.'

[**ὅμοι ἄνδρες καὶ γυναῖκες**] This position of the words, for which *ἄνδρες ὅμοι καὶ γυναῖκες* would have been more usual and also (considering the ambiguity caused by the previous nominatives) more natural, is illustrated by Kühner from Eur. *Heracl.* 455, and Hom. *Od.* IX. 75.

[**λάχος**] is used poetically for *μέρος* as in VI. 1. 2, 'a share of the victims taken from the sacred pasture and of the hunted animals as well.'

§ 10. *εἰς τὴν ἑορτὴν* 'about the time of the feast,' on the analogy of *εἰς τὴν ὑστεραῖαν* and similar phrases, though it is possible to understand the preposition as meaning simply 'to meet the requirements of the feast.'

καὶ ἀνδρεῖ] i. e. adults, as contrasted with *οἱ Ξενοφῶντος παῖδες καὶ τῶν ἀλλων πολετῶν*.

Pholoe was the spur of a mountain range in Arcadia, closely over-hanging Olympia, and according to Cramer identical with what is now known as *Mauro Bouzi*.

§ 11. *ἢ*] sc. *τῇ ὁδῷ ἢ*, 'now it lies on the road by which men travel from Lacedæmon to Olympia.' The reading ἢ *χώρᾳ* is retained by Kühner after the four leading MSS in preference to δέ *τόπῳ* which appears in the majority. At the same time he is inclined to agree with Bornemann who thinks that both the one substantive and the other are interpolations by copyists.

§ 12. *ἀλσος* which is akin to the Lat. *saltus*, is an open expanse or glen, while *ημέρα δένδρα* are *sativa* or *feraces arbores*. The sentence which follows contains a good example of the *σχῆμα κατὰ σύνεσιν* or *πρὸς τὸ σύμβαντον*, the phrase *δοα ἐστὶ τρυκτὰ ὥραια* being accommodated to the idea of *fruits*, which is suggested but not expressed in the words *ημέρα δένδρων ἐφυρεῖθη*. The explanation which limits the use of the word *τρυκτά* to such fruits as are eaten raw by way of dessert is due to a commentary by Perizonius on Aelian (*V. H.* I. 31).

§ 13. *παρὰ τὸν ναὸν*] This use of the preposition with an accusative in a passage where no idea of motion or extension is implied should be noticed as an irregularity on the part of the author. It may be fanciful to suggest that *ἐστηκε παρὰ* possibly represents some idea like the following ‘was (brought and) placed by the chapel.’

With *καταβίνειν* supply *χρή* or some equivalent verb, which it is customary to omit in writing inscriptions, etc.

ἐκ τοῦ πεπλτρου] ‘from the residue,’ while *ἐπισκεψάγειν* is to ‘repair,’ ‘refit,’ according to the regular use of the compound.

CHAPTER IV.

§§ 1—10. *On the arrival of the Greeks at the territory of the Mossynaci one portion of the inhabitants attempts to stop their progress while the other concludes an alliance with them.*

§ 2. *τοῖς Μοσυνοκῶν ὀπλοῖς*] The *Mossynaci*, or *Mossyni* as Pliny styles them, were a tribe on the shores of the Euxine, situated between the *Tibareni* and the *Drilæ*, and their territory extended nearly seventy miles along the coast from the neighbourhood of *Trebisond* on the west as far as the district of *Pharnacia*. From VIII. 8. 25 we learn that they were independent of the Persian authority. It is said that they derived their name from *μόσσων* ‘a wooden tower,’ owing to the character of their dwellings.

πρόξενον δύτα] The duties of the *proxenus*, which it is the fashion to compare carelessly with those of a consul in modern times, will be found fully discussed in Smith’s *Dict. Antiq.* under the word *hospitium*.

In addition to other essential points of difference, the *proxenus* was not a member of the nation whose interests he befriended, while as regards his place of residence and the primitive and unofficial character of his duties he had nothing in common with the consul of our times.

διήσοντες] ‘they would not give them a passage.’ This emendation of Jacobs is suggested by the reading *δεῖσοντες* which appears in one good MS., and is now generally accepted in place of *διοσοντες* which is justly rejected by Poppo as a barbarous form. How constantly these verbs are interchanged in the MSS. will be seen by referring to a note on the word *διοσοντες* in III. 2. 23.

§ 3. *εἰσὼν αὐτοῖς*] Kühner follows three good MSS. in reading *πολέμους* *αὐτοὶ εἰσὼν*, but the introduction of the word *αὐτοῖς* is essential to the context, while his suggestion that *εἰσὼν* is used in a *deictic* sense is

not I think borne out by the character of the passage. I have therefore without hesitation retained the ordinary reading with Bornemann.

*οἱ ἐκ τοῦ ἔπειρου] 'the *Mossynæci* who dwelt beyond them.'*

εἰς βούλουστο] '(to see) whether they were willing.' For this construction see note on *ὑποφειδόμενοι*, *εἰς τῶς ἐθελήσαντα...διέρα* (iv. 1. 8), where I have quoted a still more striking example from Soph. *Antig.* 414.

§ 5. *διασωθῆναι*] Observe the force of the tense, 'to get safe through to Greece.' The MSS with the exception of four of the best give *εἰς* in place of *πρός*. The former is the preposition ordinarily used in this connexion, and the single instance to which Kühner appeals for his defence of the present combination (*Cyrop.* v. 4. 16, *ἐνάστοτο πρός τὸ στρατόπεδον*) is hardly a satisfactory vindication of the text, more especially as *στρατόπεδον* is virtually a noun of multitude.

§ 6. *εἰς τὸ ποτό] for which εἰς τὸ πώποθι* is the ordinary reading, is adopted by Kühner after three MSS as the usual phrase when the proposition does not take a negative form.

ὑπηκόους εἶναι τούτους] We should naturally have expected *ἔχειν* in place of *εἶναι*, but the construction of the sentence is varied as if *διαπράξεσθε* or some other similar verb had preceded in place of the phrase *ἔχεσται ὑμῖν*.

§ 7. *αὐθίς]* The authority of two MSS, and those not the best, is not sufficient to warrant Kühner in defying euphony by reading *αὐ* for *αὐθίς*.

§ 9. *τὸ ήμῶν δεήσεσθε χρήσασθαι]* A combination of two constructions, (i.) *τὸ ήμῶν δεήσεσθε*, and (ii.) *τὸ δεήσεσθε ήμῶν χρήσασθαι*, with which compare a very similar passage from Soph. *Trach.* 57,

...εἰς πατρὸς
νέμαι τν' ἄρα τοῦ καλῶς πρᾶσσεις δοκεῖν.

And another from Soph. *Antig.* 490,

...τήρης γάρ
ἔπαιτιώμαι τοῦδε βουλεύσαι τάφου.

In the majority of these cases another and perhaps a simpler explanation is admissible, viz. to regard the infinitive as epexegetical (e. g. *τὸ ήμῶν δεήσεσθε, ὅπερε χρήσασθαι*), but in the passage quoted above from the *Trachinia* the addition of the article *τοῦ* with the infinitive *δοκεῖν* is a strong argument in favour of the former interpretation.

§ 10. *ἐκ τοῦ ἐκ τοῦ θάρηπα]* 'from the further side,' corresponding to the expression *οἱ ἐκ τοῦ ἔπειρου* in § 3.

§§ 11—18. *Some of the Greek troops acting in concert with their new allies suffer a heavy loss.*

§ 11. *μονόξυλα]* 'hollowed out of a single tree.'

§ 12. *οἱ μὲν]* 'the occupants of the boats,' while *οἱ δὲ* refers to the men who had landed.

διὰ ἑκατὸν μέτρα] 'in parties of *nearly* a hundred,' as in cases where the numeral is rendered indefinite by the addition of *μέτρα* the estimate is usually overstated rather than the reverse. As regards the text of this passage I have adopted the reading of Dindorf, which appears in one of the MSS, and is suggested in another. It is also approved of by Kühner, who in his criticism on other proposed altera-

tions observes that the point of comparison does not lie in the numerical strength of the troops but in the position which they took up (*ἀντιστοχῶντες διλήφιοι*).

εἰκασμένα] γησομένα Kühn., but, as he admits that the form given in the text is uniformly preferred by Xenophon and Thucydides, while only two of the MSS give a trace of the reading *γησομένα*, I have preferred to follow the majority of the editors.

διποθεν δὲ τοῦ ξύλου ‘behind (i.e. at the bottom of) the shaft itself.’ This reading and explanation is adopted by Kühner, but the expression *διποθεν τοῦ ξύλου* is so strange a one that I am inclined to prefer Krüger’s rendering of the passage, who regards *τοῦ ξύλου* as a genitive of quality or material on the analogy of the phrase *γέρρα δασεών βοῶν ὠμοβόύνα* which occurs in IV. 7. 22. If we accept this interpretation there can be no objection to our retaining the reading *αὐτοῦ τοῦ ξύλου* which is found in the majority of the MSS. In either case the sense is clear, viz. that the butt end of the spear-handle was spherical instead of being fitted with the usual spike (*στύραξ* or *σαρώτηρ*).

§ 13. *ὑπὲρ γονάτων* ‘short tunics not reaching so low as the knee.’ For the word *στρωματοδέσμουν*, a sack for packing bed-clothes, cf. Arist. *Fragm.* 249, and the well-known passage in Plat. *Theet.* § 84. The construction of the genitive, which Kühner regards as dependent on *χιτωνίσκους*, I should prefer to explain by the analogy of a corresponding passage in IV. 5. 25, *οἰκται δ' ἡσαν... τὸ μὲν στόμα ὥστε φρέατος*, i.e. *ἡσαν τὸ μὲν στόμα ὥστε (στόμα) φρέατος*.

κρύψιλον] is explained by the scholiast on the *locus classicus* (Thuc. I. 6) as *εἴδος πλέγματος τῶν τριχῶν, ἀπὸ ἐκατέρων, εἰς δὲ καταλῆγον*.

ἔγγυτατα τιαροεῖδῆ] So Kühner with four good MSS, while the majority give *ἔγγυτάτα τιαροεῖδῆ*. Both the one phrase and the other appear to me to be vulgarisms, indefensible by any laws of grammar, and the editors are apparently driven to the same conclusion, as Zeune denies the possibility of *ἔγγυτατα* being used absolutely, while Kühner and Schneider make the same objection to *ἔγγυτάτω*.

§ 14. *ἐξῆρχε*] sc. *παιᾶνα*. The verb is particularly appropriate in consideration of the word *χοροί* above, the leader of the chorus being known technically as the *ἐξαρχος* or *κορυφαῖος*.

ἔδοντες ἐν ρύθμῳ ‘marched keeping time with their song.’ In most of the MSS the participle precedes the verb *ἐπορεύοντο*, while in either case it must be noticed that the words *ἐν ρύθμῳ* refer as much to *ἐπορεύοντο* as to *ἔδοντες*.

διὰ τῶν τάξεων καὶ διὰ τῶν στλῶν] Kühner understands these words as a *hendiadys*, ‘through the ranks of the Greeks who were drawn up under arms.’ There is nothing however to prevent our taking *στλῶν* in the simpler sense of the ‘camp’ or ‘quarters’ of the troops.

§ 15. *τὸ ἀρότατον*] ‘the highest ground in the territory of the Mossynæci.’ For the use of *τὸ* in the sense of ‘from time to time,’ see note on *τὸ ὑπερβάθλων* (IV. 1. 7). The subject of *ἔφασαν* is the Mossynæci who were in alliance with the Greeks: ‘they said that its present holders were not entitled to the possession of it, but had seized it when it was common property for their own advantage.’

§ 16. *προσιεντων*] ‘while the foe was approaching.’

§ 17. τίμω τινὶ δῖστρες] 'singing to a kind of tune.'

§§ 19—29. *The troops are encouraged by an address from Xenophon, and on the following day make a successful attack on the citadel.*

§ 20. οἰσπερ] i.e. πολέμου εἰσι (τούτοις) οἰσπερ καὶ ἡμᾶς (πολεμοῦ εἰραι) ἀνδργκη.

οἱ ἀμελήσαντες] is the reading of the five leading MSS, while the rest give the participle ἀφροντισθέσαντες which Kühner thinks may be accounted for by the practice of substituting recondite words in place of more ordinary ones. He might also have added that ἀφροντισθέσαντες from its formation &c. is little likely to have suggested the need of a gloss like ἀμελήσαντες.

τῆς σὸν ἡμῶν τάξεως] is not 'the discipline which prevails in our ranks,' as it is usually translated, but rather 'their post at our side,' in contrast with the words σὺν τοῖς βαρβάροις which follow.

§ 22. ὅρθοις τοῖς λόχοις] See note on IV. 2. II.

[ὅρθιων] Kühner retains this word on the authority of three good MSS. As a predicate its position in the sentence appears to me indefensible, and one of the best MSS, I find, omits it altogether.

τοῦ στόματος] The genitive depends on ὑπολειπομένους, 'though falling a little short of the front line of the hoplites,' i.e. they were not perfectly on a level with the hoplites when viewed from the front.

§ 23. ἀνέστελλον] A poetical word, 'held in check.'

ἐτρέφθησαν] This rare form of the aorist occurs again in *Hell.* III.

4. 14, and expresses more clearly than ἐτράπησαν would have done the forced and compulsory character of their flight.

§ 24. ἔδεξαντο...ἔμαχοντο...ἐτράποντο] Observe in translating these successive changes of tense.

§ 25. ὅμοι δὴ πάντες γενόμενοι] 'having now at last joined all their forces.' For ἐκ χειρός, 'hand to hand,' cf. Soph. *Aj.* 27,

ἐκ χειρὸς αὐτοῖς ποιμνιώ ἐπιστάταις.

§ 26. φυλάττοντα] i.e. πάτερον (*τὴν μητρόπολιν*). Brunck's emendation φυλάττονται, though sanctioned by Poppo, is rejected by Kühner as an endeavour to make Xenophon's narrative conform too precisely with the later accounts of Diodorus and Pomponius Mela, according to whom the king of the Mossynoei was treated as a prisoner of state.

οὐδὲ οἱ] οὐδὲ δ is read by Bornemann, Macmichael and others on the authority of two good MSS, but, as Kühner observes, no mention has been made of a second head of the tribe.

§ 27. πατρόνος] i.e. *paternos*, Kühner, but, as I have mentioned in a note on III. 2. 16, I cannot altogether accept this rendering of the adjective. 'After the fashion of their people' is an equally satisfactory explanation, and certainly more in accordance with the regular usage of the word. The adjective περιστερώ, which in some of the MSS follows the word πατρόνος, is omitted by all the best editors as a manifest interpolation.

ζειαλ αἱ πλεῖσται] In this construction ζειαλ and αἱ πλεῖσται agree with the predicate ζειαλ by attraction instead of with σῖτος, the substantive to which they virtually refer.

§ 29. τὰ πλατέα] 'of the flat kind, having no division.' It is clear

from Salmasius that chestnuts are meant, the Latin name for which was derived from *Castana* in Thessaly, the first district in Greece where they were successfully cultivated.

τούτῳ καὶ πλεῖστῳ] ‘this they used mainly for food.’ The so-called emendation *τούτους καὶ πλεῖστους ὡς σίτῳ ἔχρωτο* is simply the paraphrase of an idiomatic sentence in an unidiomatic form, for, as in the case just noticed in § 27, *τούτῳ* is made by attraction to agree with *σίτῳ* instead of with its legitimate subject *καρπούς*.

§§ 30—end. *A description of the native towns and customs.*

§ 30. *παρήσαντες*] ‘came to in their progress,’ according to the regular use of the verb. The arrangement of the clauses which follow is somewhat unskillful, more especially as regards the position of the words *τὰ εὐπροσοδώτατα*.

§ 31. *ἀναβοῶντων*] This statement does not exclude the use of instruments to aid the voice, and, considering the nature of the ground, it is surely not impossible that people who were ten miles apart from each other by *road* might have made themselves heard across the valley.

§ 32. *παιᾶς τῶν εὐδαιμόνων*] Kühner is no doubt right in regarding *εὐδαιμόνων* as equivalent to the Latin *beati* in the sense of ‘rich.’ It is not so clear however whether by *παιᾶς* slaves are meant, or only the children of the wealthy classes. Kühner inclines to the latter view, but according to Diod. Sic. the practice was a more national one than this would imply.

ἐστιγμένος ἀθέμα] ‘tattooed with devices of flowers.’ For the construction, which is simply a variation of the cognate accusative *στίγμα στίγμα*, compare in Greek δέλτον ἐγγεγραμμένη. Συνθήματα (Soph. *Trach.* § 157), and in Latin the Vergilian phrase *in scripti nomina regum Flores* (*Ecl.* III. 106).

§ 34. *Θεγού*] ‘were in the habit of saying.’ The editors notice this as one of the frequent attempts made by Xenophon to conceal his authorship of the *Anabasis*. The paragraph *ἄλλως δὲ οὐκ ἀ τολμῶν*, which Kühner includes in brackets, is not found in three of the chief MSS., and moreover destroys the balance of the clauses.

διελέγοντο ταῖς αὐτοῖς] ‘they talked to themselves, and laughed at themselves, and would stand and dance whenever the fancy took them.’

CHAPTER V.

§§ 1--6. *The Greeks pass through the country of the Chalybes, and arrive at Cotyora in the territory of the Tibareni, where they remain for five-and-forty days.*

§ 1. *δέκτῳ σταθμοῖς*] This statement, as in a similar instance (I. 2. 23), must be regarded as including the delay caused by fighting, negotiating, &c. no less than the time spent on the actual march.

εἰς Χαλύβας] These *Chalybes* were only a fragment of the nation already described in IV. 7. 15, and had been brought down from the mountain districts of Armenia to work the iron mines of the *Mossynaci*.

Hamilton, when he visited the neighbourhood of Cotyora, found that the mines were still worked in a superficial way.

§ 2. *πεδωντέρα*] In accordance with this epithet the *Tibareni* are described as *πολύπτωτες*, 'rich in flocks,' by Apollonius Rhodius (II. 377). Observe the change from *ἐθίστρο* in § 2 to *καταθυσάστω* in § 3, and compare, amongst other passages, IV. 6. 27 for the difference of meaning between *θέσις* (act.) and *θέσθαι* (midd.).

§ 3. *Κορίνη*] This town was replaced by *Pharnacia*, which according to Strabo was built out of its spoils. Hamilton and Col. Chesney have identified the site with a town called *Ordu*, where there are traces of an ancient port: Ainsworth, however, places it at *Persembah*.

§ 4. *ἐν Βαβυλῶνι*] i. e. in the neighbourhood or territory of Babylon. There are naturally slight discrepancies between this summary of the time spent on the *καρδασίς* and the more detailed account in the narrative. In the summary 122 marches are mentioned, in the narrative only 117, while instead of eight months only 208 days are accounted for in detail, or 223 if we include a halt of fifteen days at the villages in the plain (iv. 6) on the authority of Diod. Sic. XIV. 29.

§ 6. *ἐκ τῆς Παφλαγονίας*] An inaccurate use of the title, which may have arisen from the fact that the district in question was subject to a Paphlagonian prince.

§ 7—end. *The inhabitants of Sinope, in their alarm at the depredations committed by the troops, send a deputation to Xenophon. His conciliatory speech in reply.*

§ 8. *νικᾶτε*] which is the historic present, is found in two good MSS., and Kühner is undoubtedly right in adopting it in place of *ἐνικᾶτε*. The aorist *ἐνικήσατε* would be defensible, but the imperfect could hardly be justified in the present connexion.

§ 9. *ὑπηρέσαιεν*] 'Τιδρόχειν is to 'take the initiative.' Cf. II. 3. 23, *ἔτει μέντοι τις ὑμᾶς καὶ εὐ ποιῶν ὑπερχει*.

§ 10. *Κορωνότρα δὲ οὐτοις*] Kühner calls attention to the idiom by which the article is omitted when the demonstrative pronoun is added to a proper name.

§ 11. *ἐντονος*] 'per appositionem partitivam additum est,' Kühn., while *ὑμᾶς* is the anticipatory accusative referring to the troops as a whole. For similar instances cf. II. I. 15, *οὗτοι μέν*, ὡς Κλέαρχε, *ἄλλοι δλλα λέγει*, and v. 6. 30, *ώστε λαβόντας ὑμᾶς πόλιν, τὸν μὲν βουλόμενον ἀποκλεῖ*, *τὸν δὲ κ.τ.λ.*

βια] which appears in five of the chief MSS. is rejected by some of the editors as unnecessary with *οὐ τείνοντας*. But Kühner and Borne-mann justify it as an emphatic phrase like *ἐκοντες οὐκ ἀκοντες* and many others.

§ 12. *ταῦτ' οὐκ ἀξιούμεν*] 'now we protest against this.' Corylas, as we are told in VI. I. 2, was at this time the ruler of Paphlagonia, and his name appears again in VII. 8. 24 in a list of the Persian authorities which is probably spurious.

§ 13. *ἡμεῖς δέ*] This use of *δέ* in answer to *ὑμεῖς μὲν λέγετε ταῦτα* or some similar thought in the mind of the speaker is noticed by Kühner as of frequent occurrence in the speeches of Xenophon.

§ 14. *καὶ εἰ τις*] The MSS as a rule give *καὶ νῦν εἰ τις*, and one *καὶ μῆν εἰ τις*, a reading which Kühner praises highly, but which is hardly in accordance with the simple style of Xenophon.

§ 17. *Χαλδαῖοι*] As MacMichael suggests, the *Armeno-Chalybes* (cf. IV. 7. 15) are probably meant, for the *Χαλδαῖοι* are only casually mentioned as mercenaries in IV. 3. 4, while according to Strabo the Chaldaeis of his time were originally known as the Chalybes.

§ 18. *Μάκρων δὲ*] *Μάκρων δὲ γε* is read by the majority of the MSS, but in a passage like the present where no fresh contrast is introduced the adversative *δὲ* is sufficient in itself without the addition of a strengthening particle.

τῶν ἐκείνων] *'Εκείνων* is of course dependent on the neuter *τῶν*. Cf. II. 5. 38 *Κύρου ἡγαν τοῦ ἐκείνου δούλου*, where the collocation is still more objectionable.

§ 19. *ἀρμοστῆν*] *'Αρμοστῆς* properly denotes a governor sent out by the Lacedæmonians to their dependent states, though the term was afterwards adopted in the same connexion by the other Greek communities.

§ 20. *παρελθόντας*] ‘that some of our number entered the town.’

ἄβρ τὸ χωρίον] ‘we entered by that quarter of the city where the nature of the ground invited us.’ This is Kühner’s rendering of the passage on the analogy of *νάπος γὰρ αὐτοὺς ὑπεδέχετο* (VI. 5. 31). Although it is not entirely satisfactory, it is the only one which is admissible if *ἄβρ τὸ χωρίον* is to be retained as part of the text. But the readings *ἔδέχοντο* and *οὐκ ἔδέχοντο*, between which the MSS are divided, suggest perhaps the following reading and interpretation: *ἡ ἡμάς ἔδέχοντο αὐτοί, τὸ χωρίον ταύτη εἰσελθόντες*, ‘our entry was made after the fashion of *their* welcome,’ i.e. without permission being given or received.

κοιμίσασθαι] ‘that it may rest with us to take back our wounded.’

§ 22. *ἡμεῖς δέ*] A not uncommon use of *δέ* in the *apodosis*, ‘we on the other hand’.

καὶ φίλον ποιησόμεθα] ‘we will treat him as an actual friend.’ *Ηὗτοι καὶ φίλον ποιήσουμεν* is the reading and punctuation of Kühner, which cannot however be regarded as satisfactory, for the rhythm of the sentence suggests irresistibly that *ἡμῶν* should be connected with *δοκῶν*, while the middle *ποιήσεσθε* has been used in the corresponding clause. If *ποιησόμεθα* be too violent a change from the MS reading *ποιήσουμεν*, I should propose to understand the latter as suggesting the scheme which follows: ‘we will take measures to make the Paphlagonian an actual friend,’ a rendering which would account for the use of the active in place of the middle.

CHAPTER VI.

§§ 1—10. *On the following day the troops are assembled, and the ambassadors from Sinope are consulted as to the future course of the expedition. Hecatonymus points out the difficulties they would experience in a march through the country, and advises them to proceed by sea.*

§ 1. *παρακαλέσαντας*] The participle is to be referred to the Greeks who are the main subject of the sentence.

(*τρυούμενοι*) This participle, which appears in the majority of the

mss, is rightly rejected by Kühner as an interpolation. Students of Greek prose will observe the position which *δω* occupies in this and the following sentence though *εἰναι* is the verb to which it actually refers.

προσδεῖν] ‘to need help *in addition* from the Sinopians.’ I cannot but think that Kühner is wrong in regarding this compound as merely a stronger form of *δεῖν*, for without the aid of the Sinopians it lay beyond the power of the Greeks to provide themselves with a fleet. Besides which, *πρὸς* is not one of the prepositions which are ordinarily used to strengthen the force of a verb.

§ 2. *Ἐλλησι*] Had the author chosen to write *Ἐλληνας* for *Ἐλλησι* the sentence would have presented no difficulty. Avoiding however the juxtaposition of the two accusatives, he has made the word *Ἐλλησι* depend rather on the idea contained in *εἴναι τε εἰναι καὶ... ξυμβουλεύειν* than on the verb *δέχεσθαι* which in strict sequence it follows. Trans. ‘And begged them, as Greeks dealing with Greeks, to inaugurate a kindly welcome thus, viz. by a show of friendliness and by advising them for the best.’ The explanation suggested by Stephens, which makes the dative *Ἐλλησι* dependent on *ὄντας*, though it removes all the other difficulties of construction, is rejected by the majority of the editors owing to the unusual character of the phrase *Ἐλληνας ὄντας Ἐλλησι*.

§ 3. *ἀπελογήσατο*] ‘alleged in defence of his statement...that he did not make it as implying that his countrymen would oppose the Greeks.’ For the construction *ώς τοις*: *Ἐλλησι πολεμησάντων σφῶν*, cf. I. 3. 6, *ώς ἐμοῦ οὐν ἔντος δῆμον ἀν καὶ ύμεις*, and notice in particular the ingenuity with which the mood is changed from the optative to the indicative (*αἰρήσονται*) when the speaker comes to the more certain of the two alternatives.

ἄδει] Like *δεῖ* in v. 3. 9, *ἄδει* is purposely placed where it may do duty with either verb, ‘having made the following appeal to heaven he proceeded to this effect.’

§ 4. *ξυμβουλεύομι*] The mood hardly expresses the confidence we should expect in a speaker whose truthfulness is at stake.

ἢ λερά ξυμβουλὴ] In allusion to the proverb *λερος ή ξυμβουλὴ χρῆμα* (Plat. *Theag.* 122, B). ‘For here before us we have in my idea a realisation of what the proverb styles *sacred counsel*.’

ἔσσονται] which has been altered into *ἔσσεσθαι* by the majority of the editors, is retained by Kühner, who points out that only the Greeks who heard Hecatonymus would suffer from his dishonesty, while others would praise him supposing his advice proved successful.

§ 6. *πεδία καλλιστα*] e. g. *Themiscyra* and *Gadilonitis* (Strabo XII. 546, 548).—*ὅρη ὑψηλότατα*, e. g. *Cytorus*.

§ 7. *εὐθὺς*] like *εὐθὺν* and *protenus*, ‘as you go forward.’

τῆς ὁδοῦ καθ' ἔκαρερα] ‘on either side of the road.’ For the order of the words cf. Diod. Sic. IV. 74, *κατέκει τῆς Ἀσίας περὶ τὴν νῦν διομένην Παφλαγούιαν*.

κρατέιν] The infinitive is to be taken alone: ‘by holding which even a very small number of troops may be masters of the situation.’ Macmichael suggests that *κρατέιν κατέχοντες* is equivalent to *κατὰ κράτος κατέχειν*, but the infinitive *διελθεῖν*, with which it is contrasted, leaves

no doubt as to the true meaning of *κρατεῖν*. Notice the force of the article in the phrase of πάντες δινθρώσκοι, ‘all the men in the world.’

§ 8. καὶ τὸν] ‘only the other day they did not present themselves at the king’s command.’ The allusion is to Corylas who at a later period, as we learn from Xenophon *Ages.* III. 4, openly espoused the cause of Agesilaus.

§ 9. τὰ τε δρη κλέψαι] Cf. IV. 6. 11, and the corresponding use of *subducere* in Latin e.g. in Pers. I. 95.

τὸν Θερμόδοντα] The *Thermodon* and the *Iris* both rise in Pontus, and after a westerly and then a northerly course fall into the *Sinus Amisenus* on the Euxine. The *Parthenius* mentioned below forms the boundary between Paphlagonia and Bithynia, and discharges itself into the Euxine near *Amastris*.

§§ 11—14. Though partially distrusting his advice, the Greeks determine to proceed by sea, if a sufficient number of vessels are forthcoming for the conveyance of the troops.

§ 11. τῆς Κορύλα] For the objective genitive see note on δι’ αλοχύντης Κύρου (III. I. 10).

οἱ δὲ οὖν Ἐλλῆπες] Observe the force of δὲ οὖν: ‘in any case (i.e. notwithstanding their suspicions) the Greeks determined to go by sea.’

§ 12. lkard ἀριθμῷ] Kühner is the only editor of importance who attempts to defend the reading of the MSS lkard, ὡς ἀριθμῷ ἔνα... μὴ καταλέπτεσθαι. Had the words which follow been written in their usual sequence (*μηδὲ ἔνα καταλέπτεσθαι*), the analogous phrase in Latin (*numero ne unus quidem*) would have gone far to justify this position of ἀριθμῷ in the sentence. As it is, the point of the comparison is lost, and the majority of the editors are right, I think, in treating the substantive as a part of the usual phrase lkard ἀριθμῷ.

ἔνα μὲν] which is a more emphatic expression than μηδὲ ἔνα, may be illustrated by a precisely similar phrase in Thuc. II. 51, οὐ τε οὐδὲ κατότη ταῦτα, ὡς εἰπεῖν, δι τι χρῆν προσφέροντας ὠφελεῖν.

ἡμεῖς δὲ πλέομεν] is read by four of the leading MSS, while the majority give ημεῖς δὲ πλέομεν δὲ, to which Kühner rightly objects on the ground that any such emphasis as would be given by δὲ in the apodosis is out of place in connexion with the pronoun ημεῖς.

§ 13. κρατῶμεν] ‘are masters of the situation.’ Cf. *κρατεῖν* in § 7. With the phrase ἐν δινδυπόδιων χώρᾳ ‘in the position of slaves,’ which is peculiar to Xenophon, compare the corresponding expressions ἐν οὐδεμίᾳ χώρᾳ ξυνταῖ (v. 7. 28), and ἐν μισθοφόροις χώρᾳ εἴναι (*Cyrop.* II. I. 18).

§§ 15—18. The intention of Xenophon to found a colony in the country is defeated by Silanus, a priest who had been in the service of Cyrus.

§ 15. lkavovs] is here equivalent to δινατός, ‘efficient,’ ‘in good condition.’

ἐπ’ οὐλγων χρημάτων] ‘where a force of the same magnitude could not have been provided (for the purpose) without a large expenditure.’

§ 16. ἐπὶ τούτοις] ‘with this view.’

§ 18. παρὰ Κύρου ἐλαβε] The circumstances under which Silanus received this present from Cyrus are told in I. 7. 18.

§§ 19—26. On the suggestion of Timasion and Thorax, the Sinopians and their neighbours offer money to the Greeks on condition of their speedy departure from the country. Settlements in the Troad or the Thracian Chersonese are proposed to them by Timasion and Thorax respectively.

§ 19. ἐξευροῦσι] In place of this verb the majority of the editors read ἐκτοριῶσι, objecting to ἐξευρόπλεων as a barbarous compound. But, in addition to the fact that the four chief MSS give ἐξευροῦσι in the present passage, the form is found in other writers where the reading cannot be questioned.

ὅτι...ὅτι] In VII. 4. 5, will be found a similar instance of the repetition of ὅτι after a parenthesis: "Ἐλεγεν ὅτι, εἰ μὴ καταβήσονται καὶ τελονται, ὅτι κατακάμσει καὶ τούτων τὰς κώμας.

§ 20. δρῶμεν ἡμᾶς διέδρους δυτας] Kühner notices the construction as supplying greater emphasis than the usual phrase δρῶμεν ἀποροι δυτας. It is very questionable however whether the latter would have been admissible, as it does not follow that, because αἰσθανόμενα ἀποροι δυτας is a recognized idiom, therefore the verb δρᾶν can be used in the same connexion.

ἐν τῷ ἀπότλῳ] 'on the voyage.'

[ὦ] οἰκαδε ἀπελθόντας] The word ὦ, which Kühner admits to be inexplicable, is nevertheless retained by Dindorf and himself on the authority of five leading MSS. All the other editors either omit or bracket it. There is at any rate no possibility of explaining it as a combination of two constructions which is the usual resort in similar cases (e. g. ἔρειν ὅτι διλγούς ἔχοντας in III. I. 20), and, if it is to be retained as part of the text, we must understand it as giving its usual force to the participle ἀπελθόντας, 'on the supposition that we have left for home.'

εἰ δὲ βούλεσθε] As Kühner points out, the difficulties which have been discovered in this sentence by Schneider, Long and others are purely imaginary. The genitive τῆς κύληφ χώρας is clearly to be taken in a partitive sense after ἐκλεξάμενοι, while the indicative βούλεσθε by a very common idiom is followed (i) by the simple infinitive κατασχεῖν, and (ii) by an accusative and infinitive, τὸν μὲν θελοντα ἀπέναι κ. τ.λ. Reiske has needlessly undertaken to rewrite the passage by supplying ἔξεσται before τὸν μέν, placing a colon at αὐτοῦ, and making the words πλοῦα δὲ commence a new sentence.

§ 21. προστατεύσαι] 'to use his influence to effect the withdrawal of the troops.' With this construction of προστατεύειν, which appears again in *Cyrop.* I. 2. 5, compare the analogous use of προξείνειν in the Greek Tragedians (e. g. Soph. *Œd. Col.* 465). The employment of διως with the first aorist subjunctive ἐκπλεόνη should be particularly noticed by the student, as it is one of the many passages which disprove the canon laid down by Dawes that διως is never joined to the subjunctive of the first aorist (act. or midd.). In the present instance no change to the future indicative is possible without a radical alteration in the form of the verb.

§ 22. τῶν στρατιωτῶν] 'of men who were soldiers.' With προσδέχειν supply τὸν τοῦ, 'we must not turn our thoughts to staying in the country.'

§ 23. *ἀπὸ νοιηρας*] ‘starting from the time of the new moon,’ with which compare *ἀπὸ τοῦτον τοῦ χρόνου οὐδενὸς εἰς τούτων ἐμέμνητο*. The Cyzicenian stater, like the δαρεικός, was equivalent to twenty silver drachmæ of Attic money.

§ 24. *τῆς Φαρναβάζου Δρυχῆς*] by which the satrapy of Dascylis is meant, contained the above-mentioned provinces, including Bithynia. Dercyllidas, who is mentioned below, had been the Lacedæmonian harmost at Abydus.

§ 25. *ῶστε τῷ βουλομένῳ*] The dative, for which we should naturally have expected *τὸν βουλομένον*, is curious, and Weiske suggests that it depends on *ἔτεσθαι*, which is to be supplied from the previous clause. This is at any rate better than Schneider’s suggestion, who proposes to omit *ῶστε* without regard to the elegance or rhythm of the sentence. But Kühner’s explanation, that *τῷ βουλομένῳ* is accommodated by a species of attraction to the case of *ἀβρᾶτος*, is undoubtedly the correct one.

In III. I. 43, we have already had occasion to notice the occurrence of the poetic verb *μαστεύειν*.

§ 26. *μισθοφόρας*] which is found in three of the best MSS in place of *μισθοφόρος*, though equivalent to *opera mercenaria* rather than to *merces*, as Kühner points out, is often used indiscriminately with *μισθοφόρα* in the latter sense. *ῶστε ἔκπλεων*, ‘on the understanding that they left the country by sea.’

§§ 27—33. *The conduct of Xenophon is called in question by Philestus and Lycon. His speech in reply.*

§ 28. *ἄρχεσθαι λέγειν*] For the use of the infinitive in place of the participle see note on III. I. 26.

§ 29. *ὡς δέρα γνώσκων*] ‘knowing, as he might well do.’

§ 30. *ἀφ’ οὗ ἀνένοιτο*] ‘should have considered by what means it could be effected.’ The change of mood from the indicatives *ἔώσων* and *ἔσκόπουν* to the optative with *ἀν* is noteworthy, but at the same time explicable, as the words *ἀνένοιτο* do not point, as do the previous verbs, to conditions which are already impossible.

τὸν δὲ μὴ βουλόμενον] sub. *ἀπολέσιν τότε*.

§ 31. *σωζόμενον*] ‘when we are safe in the place where we wish to be.’

ἔκεινης τῆς διανοίας] in reference to his intention of founding a colony.

§ 32. *κατὰ μικρὰ γενομένης*] ‘if your forces are broken up piecemeal.’ For this combination of a participle in the nominative with a genitive absolute compare a corresponding passage in I. I. 7, and for the circumstances under which *ἀν* may be repeated in the same sentence see note on IV. 6. 13.

ἀπαλλάξειτε] ‘so that you would not come off with impunity.’ This intransitive use of the verb *ἀπαλλάσσειν* in the sense of *abire* is common with the Greek tragedians, e.g. *Ced. Tyr.* 363.

§§ 34—end. *Objections are raised by Silanus to the proposals of Xenophon, but he is overruled by the majority. As the inhabitants of the country fail to supply the promised funds, Timasion and Thorax in alarm agitate for a change of route.*

§ 34. *εἰ λήψονται... ἐτιθήσονται*] Observe this combination of the direct with the oblique narration, which presents an additional peculiarity in

the instance before us, as it is the conditional clause of the sentence (*εἰ λήψονται ἀποδιόρδακοντα*) which is here expressed in the direct form.

§ 35. *τὰ δὲ χρήματα... τῆς μισθοφορᾶς*] The best editors are agreed in making the genitive depend on *χρήματα*, comparing IV. 3. 1, where there is an instance of a similar trajectio, *ἀπέιχε δὲ τῶν δρέων δ τοπαμὸς ως εξ οὐκτὸν στάδια τῶν Καρδούχων*. On the other hand, Krüger and Hutchinson regard the words *τῆς μισθοφορᾶς* as an interpolation. It is possible, I think, to treat *τὰ χρήματα* as an anticipatory accusative, and, understanding *μισθοφορᾶς* in the sense of *μισθοφορᾶς*, to regard the genitive as dependent on *ἔψευσμένου ήσαν*.

§ 36. *ἀνεκεκολωντο*] For the distinction in sense between the active and middle of this verb see note on *ἀνακοινώναι* (III. 1. 5).

εἰς Φάσιν] i. e. the Colchian Phasis, rising in Mount Caucasus, which must be carefully distinguished from the river of the same name mentioned earlier in IV. 6. 4.

§ 37. *Αἴτιον*] According to Strabo, Aeetes had from mythical times been the regular patronymic of the kings of Colchis. As Krüger observes, the reigning prince must have been well known to the Greeks, as otherwise we should have expected a more precise description.

οὐκ ἐκκλησιάζειν] ‘that he was against holding a public meeting,’ while *μὴ ἐκκλησιάζειν*, which appears in all but the four best MSS, would signify ‘voted that they should not hold a meeting.’

CHAPTER VII.

§§ 1—4. Great discontent is caused amongst the troops by the report that Xenophon intends to lead them to the Phasis. Whereupon he calls a meeting in order to justify his conduct.

§ 1. [τὰ πραττόμενα] In this case I have preferred to follow Bornemann and Dindorf who object with good reason to this position of the article in the sentence, while Kühner on the other hand retains it on the authority of three good MSS. So far as internal evidence goes, no objection can be raised to the reading of *δὲ στρατῶνται ανερύθρον ταῦτα πραττόμενα* which appears in the majority of the MSS, though it is naturally viewed with suspicion as an attempt to re-arrange the words in their natural order.

τάδε εἰς Φάσιν] Either from misconception or with the deliberate intention of misleading the troops, Neon alludes to the Phasis as identical with the river of the same name mentioned in IV. 6. 4.

§ 2. *κύκλως*] This word, with which compare the phrase *καὶ ξυντόνεις γήγενεθαι* (Thuc. VIII. 83), is equivalent to *corona* and *circuli* in Latin.

φοβερός ήσαν μὴ ταῦθειαν] The construction is an ordinary one, and compare amongst other examples *δῆλος ήσαν διτὶ ἐπικελονται* (v. 2. 6), and Herod. I. 155, *οὐδὲν δεινό τοι ἔσονται μὴ ἀποστέωσι*. No mention has been made of this occurrence in the earlier portion of the narrative, but a full account of it is given afterwards in § 23 of the present book. Krüger considers that the omission was intentional on the part of the author, who would otherwise have been compelled to repeat himself. But

the words which follow (*ὅσοι γὰρ μὴ κ.τ.λ.*) contain in themselves all that is required by way of explanation, more especially as it was an occurrence which, but for the exigencies of his speech, Xenophon might have been well content to pass over in silence.

τοὺς διγοράδους] These officers were appointed to regulate the sale of provisions in the soldiers' market, and in this capacity would correspond to the commissariat of modern times.

§ 3. *δύοπδι*] for *ἐκκλησιαῖς*, a sense in which it does not appear elsewhere in Xenophon. The usage is no doubt borrowed from Homer and the epic poets. It likewise appears in inscriptions, and once in Aeschines (*c. Ctes.* p. 421), where we have the phrase *φυλῶν δύοπδι*.

§§ 5—33. *The speech of Xenophon, in which he describes the damage that would be caused to their comfort and reputation if they resorted to violent measures in dealing with the inhabitants.*

§ 5. *ὡς ἔγώ δρα]* Observe the ironical force of *δρα*, in allusion to the fact that it was the generals themselves who had originated the scheme.

φαινομέναι δίδικων] I cannot appreciate the reasons which have induced Kühner to read the infinitive on the authority of two MSS in preference to the participle, which is the regular construction, and occurs moreover in the next clause. To imagine that a contrast is intended between the two constructions in point of sense is out of the question in dealing with a style so simple and unartificial as Xenophon's.

§ 6. *Ἐνθα μὲν δύσχει*] Schaefer, on the authority of some inferior MSS, proposes to reconstruct the sentence thus: *ὡς ἥλιος ἐνθεν μὲν δύσχει, δύεται μὲν ἐνταῦθα· Ἐνθα δὲ δύεται, δύσχει δὲ ἐντεῦθεν*, a reading which Kühner naturally regards with suspicion as an attempt to make the clauses of the sentence exactly correspond.

§ 7. *ἄλλα μῆτιν*] = *jam vero, 'then again.'* The occurrence of the two forms *βορέας* and *βορᾶς* in such close conjunction is remarkable, though both are used indiscriminately by the other Attic writers (e. g. in Thuc. II. 96, III. 4. 23 we have the uncontracted form, and in VI. 2, the contracted).

§ 8. *ἔμβιβδω]* The Attic form of the future *ἔμβιβδω*. 'But, you say, I shall take advantage of a calm when I wish to embark you.'

§ 9. *ποιῶ δὲ*] 'I assume however, that, beguiled and tricked by me, you have reached the Phasis: let us assume further that we make a landing in the country.' In the phrase *καὶ δὴ* [*καὶ*] Kühner following three MSS would omit the second *καὶ*, and, had this been the leading clause in the sentence, no objection could have been raised to its omission. As it is, some word is required to connect this clause with the former, as otherwise the second assumption introduced by the phrase *καὶ δὴ* becomes exceedingly abrupt and awkward.

§ 10. *τι γάρ;*] A phrase which is often employed in hurried and energetic narration to bridge over the transition from one topic to another.

ἔγώ τινι] Krüger would retain the interrogative *τινι* in this passage, justifying the position of the emphatic words *ἔγώ τινι* by a similar collocation in *Cyrop.* IV. 6. 8, *σὺ γάμω τι δινήτων ὑπηρετήσεις*;

§ 11. *ξεπατηθῆναι δὲ οἰτας ταῦτα*] 'thinks that he could himself

be deceived by these schemes or that he could deceive another thereby.' The above is Kühner's rendering, who apparently regards the construction of *ταῦτα* as identical in both cases. But, considering how rarely an active verb is found with this construction, I should strongly prefer to understand *ταῦτα* in the second case as the direct subject to *ἔξαπατήσαι*, while in the first Kühner is no doubt right in taking it as a cognate with *ἔξαπατθῆναι*. Tr. 'that he could himself be deceived by these means, or that they could impose upon another.'

§ 12. *Ἄλις ἔχετε*] 'when you have satisfied yourselves on this point.' *ἔτεσιν*] 'if it shall make head against us,' like *ingruere, invadere* in Latin. With *ὑποδεκνυσιν* we may supply *ἴστεσθαι* out of *ἴσται*.

§ 13. *πάλιν ἐλθεῖν*] 'came back again.' Dindorf and Kühner follow three good MSS in reading *πάλιν ἀπῆλθον* in place of *πάλιν ἐλθεῖν*. But I cannot consider this authority sufficient to justify the introduction of a construction which makes the word *πάλιν* superfluous, and the sentence ungrammatical. If there were overwhelming evidence in favour of the reading *δοκοῦσι δέ μοι...ἀπῆλθον*, it might of course be explained as (i) a combination of the two constructions *ὡς δοκοῦσι δέ μοι...ἀπῆλθον*, and *δοκοῦσι δέ μοι...ἀπελθέατ*, or (ii) as a species of attraction by which *δοκεῖ δέ μοι* takes the form of *δοκοῦσι δέ μοι*. Kühner instances the following passage in v. 8. 22 as a case in point, *οἷμα γάρ, εἰ ἐθέλετε σκοτεῖν, τοὺς αὐτὸς εὐρήσετε καὶ τότε κακοτόνους καὶ γύν ύψριστοράτους*, in which however the phrase *οἷμα...εὐρήσετε* is scarcely to be called irregular.

§ 15. *τόδε*] which is omitted in the majority of the MSS and for which Krüger suggests *τούτα*, is defended by Kühner as having a *deictic* force.

οἱ ἐκ τοῦ πλοίου σύσκηνοι] A pregnant construction, of which we have had repeated examples. In the present instance it denotes that his friends who were on the water co-operated *from that quarter* with Clearchus who was on the shore.

§ 16. *οἱ δέ τωνεις*] 'some few of them.' Lit. 'the remainder who were few in number.'

§ 17. *τῶν δὲ πλεύσιων*] In allusion to the party who in v. 4. 1 are described as *ἐκ Κερασούντος κατὰ θάλατταν κομιζόμενοι*.

§ 18. *ἐπει μέντοι σφεῖς λέγειν*] The entire passage is full of difficulties, which are for the most part removed if we are content to omit the words *σφεῖς λέγειν* on the authority of the four leading MSS. Kühner however prefers to regard them as genuine since no reasonable grounds can be suggested for their interpolation, and he illustrates the use of *λέγειν* for *λέγοντες* in the oblique narration by a precisely similar passage in II. 2. 1, *ώτοι δ' Ἐλεγον, δτι πολλοὺς φαῖη Ἀριάδος εἶναι Πλέοτας...οὐκ διασχέσθαι αὐτοῦ βασιλεύοντος*. As regards the rest of the construction, *Ἐφασαν* is of course parenthetical 'our informants told us' (in allusion to the previous words *ὡς οἱ Κερασούντιοι λέγουσιν*), while *ὅτι...γένοντο τὸ πρᾶγμα* depends on *λέγειν*. The only other point requiring explanation is the introduction of *αὐτοῖς* before *θάπτειν*, which we may either regard as redundant or as added for emphasis, 'ordering them of their own accord.' Translate the passage thus: 'When however, as our informants added, they had themselves explained that the scheme had not originated with the army as a whole,

the ambassadors were then well pleased, and intended to sail hither to tell us what had happened, at the same time ordering on their part that those interested in the matter should recover and bury the dead.' Τοὺς τούτους δεομένους is an unusual phrase in place of τοὺς προσηκόντας or some other similar expression.

§ 19. τῶν δὲ ἀποφυγόντων τινὰς 'Ελ.] For the position of *τινὰς* see note on τῶν δὲ ἀποκεδαμμένων τινὲς (IV. 4. 9). In the majority of the MSS, with the exception however of the four leading ones, the nominative takes the place of the accusative throughout, a reading which no doubt originated in the attempt to make this clause of the sentence harmonize with the succeeding one where the author passes from the oblique to the direct narration.

§ 20. ταφεῖσαν] For this rare form of the optative, cf. διεργηθείσαν in III. 4. 29.

§ 22. ὡς ἄν καὶ ἐώρακτες] 'as was natural since they had been spectators of the disaster at home.' The particle *άν*, to which Poppo takes exception, is quite in keeping with the passage, and the optative which it implies may be understood from either δελταρτες or αὐτοχωροῦσι.

§ 26. τοίνους τι δοκεῖτε;] 'what think ye of these men?' i.e. of their flight and conduct. Compare the familiar phrase *quid illum censes?* (Ter. Andr. v. 2. 12).

§ 27. οἱ πάντες] 'the main portion of the army.' Cf. οἱ πάντες ἀνθρώποι (v. 6. 7).

τῶν πρὸς ὑμᾶς λόντων] These words depend on the previous genitive τῶν λόγων.

§ 30. διεπράβαντο] 'have brought it to pass that we are the only men of all the Greeks for whom it is unsafe to enter Cerasus except with the protection of a strong force.' In place of *ἀφικνεῖσθαι* two of the leading MSS read *ἀφικνήσθε*. Both the one reading and the other may be defended, as in the former case it is easy to understand *ἀφικνήσθε* with the words *ἄν μὴ σὺν λοχῷ*, and, in the latter, *ἀφικνεῖσθαι* with μὴ *ἀσφαλές εἴναι*.

ἔνικ κηρυκίῳ] 'with a herald's wand,' equivalent to our 'flag of truce.'

§ 31. δλλα ήμεῖς] Weiske is probably right, who justifies this *ձλλα* by the negative idea which is implied in the previous question: 'no one, but we had in consequence to ask the Cerasuntians to bury them.'

δοξάτω ὑμῖν] 'let a decree be passed, so that, understanding this to be the order of the day, each of us may set a watch for his personal safety.' The words *έρυμνα* (*ὑπερδέξια*), which are beset with difficulties, strangely enough pass unnoticed by Kühner. If Krüger be right in suggesting that either *έρυμνα* or *ὑπερδέξια* is an interpolation, I should be strongly in favour of omitting the latter word, of which none of the editors offer an intelligible explanation. The general meaning of the passage is sufficiently plain: 'if anarchy is to be the order of the day let each man look to himself and choose a strong position for his camp.'

§ 33. τοιαῦτα] It would have been scarcely necessary to mention that *τοιαῦτα* is to be taken with *ἔξαμαρτνοντες* had not White and Macmichael joined it with *τὰ μέγιστα* in their translations.

έταλον] Had the construction been a regular one, the genitive *έταλον* would have been represented by *έταρον*, the cognate accusative after *έτωντεσσεων*. As it is, it is attracted into the case of the relative οὐ. The majority of the MSS, with the exception of the two best, read δῶ after *έτωντεσσεων*, which Kühner is no doubt right in omitting, as the addition of δῶ would increase the probability of the result and thus weaken the force of the question.

§§ 34—end. *Resolutions are passed to authorise the punishment of future disobedience, and a court of inquiry is appointed to consider the conduct of the generals since the death of Cyrus.*

§ 34. τοῦ δὲ λοιποῦ ‘at no time in the future.’ For the force of the genitive see note on πέντε ἡμέρων (IV. 7. 20).

§ 35. καθάριος] A lustration, to purify the army from the guilt caused by the murder of the three ambassadors.

CHAPTER VIII.

§§ 1, 2. *The generals are brought to trial. Philesius and Xanthicles are fined twenty minæ, and Sophenetus ten, while Xenophon himself is charged with having struck a soldier.*

§ 1. διδόντων] ‘when the generals were put on their trial.’ The MSS vary in their readings, the majority giving διδόντες and the best διδόντων. I have explained at length the distinctive force of the genitive absolute in a note on οἰκοδέρος (v. 3. 7).

τῆς φύλακῆς] ‘for their negligent custody of the transport goods were fined twenty minæ, the amount of the loss.’ For τῆς φύλακῆς in the sense of ‘non-protection’ compare in particular the following phrases: (i) εἰς ἐμφανῶν καταστόσεων, ‘for non-production of available documents’ (Dem. τρὸς Νικού. 1251), and (ii) de *missione litterarum* (Cic. ad Att. I. 5. 2), where *missione* is equivalent in sense to *intermissione*.

The words τῶν γαυλικῶν χρημάτων refer to the transport goods mentioned as ἀγώγια in v. I. 16.

§§ 3—end. *His defence and acquittal.*

§ 3. ἀλλὰ μήν] ‘well indeed!’ The phrase implies astonishment, like the corresponding expression *at vero*.

παρὸν] ‘if it was not possible even to get a scent of wine.’ The expression was a proverbial one to judge from Athen. IV. p. 134, διπαρτες δρχοῦντ' εἰθύς, ἦν οἶνος μόνος δομῆν τῶσιν. Kühner is no doubt right in reading παρὸν for παρόντος with the best MSS, if only on the ground that any alteration would no doubt have been made in the opposite direction.

διαγορεύοντων] This use of the verb occurs again in I. 5. 3.

τῶν δυνών ύβριστέρος] A proverbial expression, which appears in Luc. *Pseudolog.* 2 and *Piscat.* 34. Compare too Herod. IV. 129, where we have an apt illustration of this particular use of the proverb.

§ 4. ἐκ τίνος] A most unusual substitute for the ordinary phrase διὰ τί, which takes its place in the corresponding passage of § 12.

§ 7. τοιαύτη] It has been remarked above that Xenophon is not always careful to observe the recognised distinction in his use of the words τοιαύτη, τοιδέ and the like.

From the account which follows we gather that the man in question had acted as baggage-carrier for a portion of the troops, and that Xenophon had relieved him of this duty for the time being that he might be free to carry a wounded comrade.

§ 8. *κατελείπετο*] A strong imperfect ‘was on the point of being left behind.’

§ 10. *δύσα γε βούλεται*] The editors are generally agreed in accepting the reading and interpretation of Muretus: *vivat sane quantum vult; nam ego quidem eum hinc non aveham*, while Zeune retains *σὺ δὲ εἵτε δύσα γε ἔβούλουν*, which he understands as follows: ‘your words were in accordance with your wishes.’

§ 11. *καὶ γὰρ* ‘why yes, we shall all of us die.’ An ellipse must be understood to complete the construction: ‘well said, for in truth we must all of us die.’

§ 12. *δληγας*] *sub. πληγάς*. The word is emphatic by position, ‘fewer than he deserved.’

§ 13. *σώζεσθαι μὲν ηρκει*] ‘were content to save their lives by our efforts, who had to march and fight at our posts.’ There is no need to understand *ηρκει* with Macmichael as equivalent to *ηρκει αὐτόν*. Indeed he strangely misinterprets the entire passage when he refers the participles *λόντων καὶ μαχομένων*, which are really explanatory of *ημᾶς*, to the same subject as *δυοις*. With the words *αὐτὸν δὲ λιπόντες* the sentence becomes irregular, as a nominative takes the place of the dative, which would have been the regular sequence in consideration of the construction *δυοις...ηρκει* above. The author, however, by the commonest of idioms closes the sentence as though he had commenced it with the usual nominative and verb.

§ 14. *κατέμαθον δύαστάς*] ‘I found that I rose and stretched my legs with difficulty.’

§ 15. *δύοτε θοιμι*] The optative is of course frequentative.

§ 16. *παιουτο*] Kühner is probably right in reading *παλουτο* for *παιουτο* with the two chief MSS, the plural being often found after *ἄλλος* and *τις* when they are used in a collective or indefinite sense.

§ 17. *καὶ γὰρ οὖν*] He proceeds to justify his conduct by the results: ‘in fact now that they are safe out of danger they have full power, you see, to get satisfaction for any wrong.’

μέγα δὲ οὔτως ἐπαθον] Equivalent to *οὔτρα μέγα δὲ ἐπαθον*, except that additional emphasis is given to the statement by the position of *οὔτως*.

§ 18. *ὑπέχειν δικην*] Ironical: ‘I am content to give such satisfaction as sons may claim from parents and schoolboys from their masters.’

§ 19. *σὺν τοῖς θεοῖς*] ‘thanks to the favour of Heaven.’ The expression occurs repeatedly in Xenophon (e. g. in III. 1. 23, and again in III. 2. 8). For the omission of the participle in the phrase *ἐνθιλα* (*δύτας*), Kühner compares *Cyrop.* III. 3. 67, and Dem. *de Cor.* p. 298, 211.

§ 21. *κατεδικάσατε*] ‘you gave sentence *against them*.’ By this translation we retain the legitimate force of the compound which is lost in the rendering proposed by Kühner and Hutchinson: *vestro*

judicio declarasti. The argument used by Xenophon is something as follows: ‘Your taking no part with them was, so far, a verdict in my favour: on the other hand their confidence was increased by your simply being passive in the matter.’

§ 23. *ἀποδέδοκεν*] The use of this perfect in a transitive sense should be noticed as unusual.

§ 24. *τούτοις ταῦτα ποιήσετε*] A very good ms gives *τούτων* for *τούτοις*, a reading which, as Kühner remarks, would have required *ᾳ* in place of *ῃ*.

διδέσθαι] In place of *διδέσθαι* all the MSS, with the exception of the two best, give *δεσμεύσουσι*, which is condemned by Kühner as *apertum glossema*. The verb *διδημ* is Homeric and occurs in II. λ. 105, and its introduction here is strictly characteristic of the author’s style in which a rare or poetical word is so often used to set off a commonplace sentence.

§ 25. *χειμῶνα ἐπεκούρησα*] This use of *ἐπεκουρεῖν* with an accusative of the object in place of the usual dative may be illustrated from Milton’s *Comus* (line 845),

Helping all urchin blasts and ill-luck signs.

συνεξενπόρησα] *συνεξεπόρισα* Pors., but the reading of the text is certainly suggested in the four leading MSS, and is admirably defended by Kühner, who quotes the following examples of an active use of *εὐπορεῖν*, (i) Plat. *Lett.* XI. 133 *ἐπεκούριαν ταῖς χρέαις ἔχεν-* *πορεῖν*, and (ii) Dem. *contr. Phorm.* 962, *χρήμασθ' ίμάν προσενπορηκώς.*

§ 26. *ἀνεψιμησοκον*] ‘recounted them at length.’

περιεγένετο] ‘and so it turned out that all went well,’ though in the passage of Thuc. (II. 39) from which Kühner illustrates this use of *περιεγένεσθαι* the force of the compound is rather as follows: ‘we have *this balance in our favour*, that we are not troubled by the anticipation of coming disasters.’

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OF THE PRINCIPAL WORDS AND CONSTRUCTIONS EXPLAINED IN THE NOTES.

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